

THE ECLECTIC REVIEW,

FOR DECEMBER, 1832.

- Art. I. 1. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The Greek Testament, with English Notes, Critical, Philological, and Exegetical.* By the Rev. S. T. Bloomfield, D.D. F.S.A. Vicar of Bisbrooke, Rutland, Author of the '*Recensio Synoptica Annotationis Sacræ*,' &c. In two Volumes. 8vo. pp. xx. 1196. Price 1*l.* 16*s.* Cambridge, 1832.
2. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The Greek Testament with English Notes.* By the Rev. Edward Burton, D.D. Canon of Christ Church, and Regius Professor of Divinity. In two Volumes. 8vo. pp. viii. 1030. Price 1*l.* 10*s.* Oxford, 1831.
3. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The New Testament ; with English Notes, Critical, Philological, and Explanatory.* Third Edition, corrected and enlarged. In three Volumes. Price 2*l.* 5*s.* London, 1831.

THE nearly contemporaneous publication of three different critical editions of the Greek Testament 'with English Notes,' is in itself a circumstance to be viewed with high satisfaction, as at once a favourable symptom and a happy omen. It indicates that a demand for such works has been by some means created ; and it seems to promise an increased attention, on the part of divinity students, to the instrument and basis of all theological knowledge,—the sacred text.

The public are indebted to Mr. Valpy for having set the example which the Oxford Regius Professor and the learned Author of the *Recensio Synoptica* have somewhat tardily followed. The first edition of the Greek Testament *ex ædibus Typographicis Valpeianis*, appeared in 1816, with the notes in Latin *. The plan seemed to be, to give the Greek text with a series of brief *scholia*, after the manner of Hardy's Greek Testament (Lond. 1768), selected chiefly from Grotius, Elsner, Raphelius, Bos,

* See Ecl. Rev. 2d Series. Vol. V. p. 341.

Palaiet, Kypke, and Rosenmuller. Of the execution of the attempt, we felt unable to speak with as warm approbation as of the design. The theological notes, in particular, were extremely unsatisfactory and meagre; and the text itself, though generally that of Griesbach, was in some passages made to bend to received, but unauthorized readings. The second edition, published in 1826, was a great improvement upon the first. A corrected text was made the basis of the work, the various readings being given in foot-notes; and after 'mature consideration,' though evidently not without misgivings as to the consequences of so daring an innovation, the Editor determined to give the Annotations in English. For this violation of established usage, the following remarkable apology was offered. 'In this, he has followed the example of our most learned divines and critics, who, in offering the result of their pious labours to the English student in divinity, did not think it necessary to adopt the Latin language, though consecrated by the usage of ancient and of German critics. Nor is there any fear that the language, however plain and simple, should, on such a sacred ground, be found to shock the most refined taste, or offend the judgement of the most fastidious scholar.'

The experiment has succeeded. Not merely has a third edition of Mr. Valpy's work been called for, but its success has emboldened two other learned persons to prepare rival works upon the same plan. Yet still, the Oxford Professor deems it needful to propitiate the venerable prejudices which linger about antique towers and Gothic halls, by thus apologizing for giving the notes in the vulgar tongue, instead of employing the sacred Romish language.

'The notes are calculated for those persons who are not reading the Greek Testament for the first time, but who as yet have little acquaintance with the labours of critical commentators. If they should be found useful in the upper classes of schools, to the younger members of our universities, and to the candidates for holy orders, the anxious wishes of the editor will be amply gratified. It is not merely the fashion of the day which has induced me to compose the notes in English rather than in Latin. This custom seems indeed to be gaining ground in editions of profane authors as well as of the Greek Testament: and unless the work is intended for circulation on the Continent, or unless Latin notes are supposed to improve the reader's proficiency in that language, there seems no reason why the difficulties of one dead language should be explained by a commentary written in another. In compiling notes from writers of different countries, and particularly from English commentators, it is obviously much more easy to convey their sentiments in our own language: and if such a system should be found more useful and agreeable to the majority of my readers, I shall consider it a recommendation, rather than an

objection, that the commentary has no pretensions to be considered *learned*.'

This manly declaration does honour to the learned Writer ; and seeing that prejudices such as he alludes to still exist, we must applaud the good sense which has enabled him to break their thralldom. It may hereafter appear, however, a curious fact, that, at the beginning of the nineteenth century, it should be 'a fashion' just beginning to obtain the sanction of learned Englishmen, to make use of their own language in works of Biblical criticism and philology ; and that a practice now admitted to be without reason, should so long have been tenaciously adhered to by our scholars. Once, indeed, there might be good reasons for employing the Latin language in works exclusively designed for the learned ; who, few in number, and scattered over Europe, required an international medium in which they could mutually exchange the results of their labours, elude the ignorance, not only of the vulgar, but of the great and powerful, express their thoughts with greater freedom than they could prudently do in their respective vernacular dialects, and contribute to the common fund of the world of letters. Latin was then the only literary currency. Nay, the State required its Latin secretary. For to all Europe, the language of Shakespeare was the barbarous dialect of a few millions of islanders : and the Englishman who aspired to be read beyond the narrow precincts of his native university, was compelled to use the Roman tongue.

The state of things is now altogether different. Truth no longer seeks or needs the disguise of a learned language. The press is free. Theology has ceased to be a craft, and knowledge to be a monopoly. The English language, no more confined to an island of the German ocean, is diffusing itself over both hemispheres, as the medium of commerce and the fountain-head of intellectual wealth. For the thousands who composed the Latin republic of letters in the times of the Reformation, there are millions now, to whom an English writer may address himself ; and the loftiest literary ambition might well be content with the sphere of the English public and the immortality of the English tongue. Bacon would not, if he were now living, philosophize in Latin, which henceforth will serve better for the concealment, than for the communication of opinions.

The study and mastery of the Roman language will always form an indispensable part of a liberal education ; both for the sake of the rich literature which it unlocks, and of the benefit to be derived from an acquaintance with the language itself, which so long gave laws to the world of thought, surviving in its influence the political ascendancy of Rome, and forming the basis of the composite dialects of modern Europe. We may almost

trace the extent and progress of civilization during the middle ages, by the degree in which the Latin prevailed over and in the barbarous idioms of the northern tribes; just as the mixture of Arabic determines the extent of the Mohammedan civilization in Africa. It was the language of the Church, the Law, and the Schools. But, as Rome itself rose upon the ruins of Greece, so, the Latin language has triumphed at the expense of Greek literature. The different spirit of the two nations, and of their institutions, has reflected itself, as it were, in the character of their respective tongues. The Greek, with its many dialects, free, copious, rich, and flexible, modelled by the feelings and tuned by the ear of the natives, seems to have received its laws from the plastic power of mind. The Latin has exercised a despotism over the mind itself. It has been at the same time an instrument of civilization and an impediment to the progress of intellect,—a yoke upon the free exercise of thought. Its effect upon theology has been, perhaps, the most strikingly prejudicial. It would be difficult to estimate the degree to which the truths of religion have been mystified by the technicalities of the ecclesiastical language, at once precise and ambiguous, defining without explaining, obscurely rigid in expression and indeterminate in meaning. The Latin language has never been thoroughly Christianized; and the Vulgate was almost inevitably a corruption, as well as a translation of the New Testament. For how could the cardinal doctrines of the Christian Revelation be adequately exhibited in a language incapable of expressing the infinite distinction between a god and The Deity,—a son of a divinity, and The Son of God, spirit, and The Spirit, a word and The Word? We do not mean to say that any such difficulty could be created by the want of the definite article in Latin, as would impede the oral communication of the Scripture doctrine in the first ages; but it was not without reason that it pleased the Holy Spirit to direct the Apostles to employ the Greek language, already consecrated and accommodated to sacred truth by the Septuagint Version of the Hebrew Scriptures. Nor can we doubt that, if they had written in Latin, they would, by grafting some Hebraistic and Hellenistic forms upon the classic dialect,—by some phrases that learned scholars might now have exercised their learning in shewing to be impure Latin, by converting *ille* or *ipse* into an article, or by some other means,—have expressed, as unequivocally as they have done in the inspired text, the witness of the Spirit respecting Christ.

But, unhappily, with the original Scriptures in her hands, the Church presumed authoritatively to *substitute* her own imperfect and obscure interpretation for the sacred *codex*, discouraging the study of the genuine authority. The neglect of the Greek Testament occasioned by this fatal policy, could not but exert a most

prejudicial influence on theological studies. It was excluding the daylight for the purpose of burning tapers. Even after the study of the Greek text had been revived, the habit of deference to the Vulgate still gave a bias to the judgement of the Biblical student; and the practice of arriving at the acquisition of the Greek language through the medium of the Latin, has tended to hinder scholars from perceiving the true genius, and fully deciphering the forms of the nobler language. They have been led to read the Greek by Latin rules, to interpret it by Latin ideas, to look at the inspired text through Latin spectacles. In proof of this, it may be remarked, that, in professedly translating from the Greek text, our Translators have not followed the order of the words in the original, even when the English idiom allowed of it, but have modelled the construction on the Latin versions. Still more striking is the influence of the Latin, in leading the most erudite grammarians to blunder so astonishingly respecting the nature and uses of the Greek Article; for we can hardly err in attributing to the complete prepossession of their minds by the language in which they had learned to write and to think, the obscure and erroneous notions which Bishop Middleton has immortalized his name by exposing. That the true 'doctrine of the Greek Article' should be a re-discovery of the nineteenth century, must be regarded as one of the most singular facts in the history of literature. But, had the Greek language maintained its ancient predominance as the instrument of thought and the common tongue of the learned,—had the *first* studies of European scholars been directed to that language,—had they written and thought in Greek, instead of in Latin, there could have been no room for any such discovery. The use and power of the Article, at least, must have been preserved, although the grammatical principle so ably developed by Dr. Middleton might have eluded observation. By how few masters of English composition have the intimate and fundamental principles of the construction of our own language been thoroughly understood! All grammar is theory; for what is it but an attempt to ascertain the laws which regulate the phenomena of speech? And the facts must needs be older than the hypothesis.*

Whatever exception may be taken against any of Dr. Middleton's rules, which are but his interpretation of the philological *facts* that he has brought to light, the general principles upon which his doctrine of the Article is founded, are too well esta-

* Bishop Middleton makes a fine remark in his Preface, in combating the unphilosophical notion that idiom is to be attributed solely to custom. '*Custom* in language bears a close analogy to *chance* in physics: each of them is a name for the operation of unerring causes which we want either the ability or the inclination to apprehend.'

blished to admit even of controversy ; and his great work may be considered as forming a new era in the annals of Biblical criticism. It has given almost a new character, as well as a new impulse to the study of the Greek Testament ; vindicating the sacred writers from the dishonouring charge of either not understanding the principles of the language in which they wrote, or arbitrarily and capriciously departing from them. ‘ Every un-
 ‘ prejudiced and pious Christian scholar,’ remarks Mr. Valpy, in the preface to his present edition, ‘ will surely confess, that this
 ‘ doctrine of the Greek Article, as it proves the unaffected accu-
 ‘ racy and genuine simplicity of the style of the sacred writers,
 ‘ must tend to corroborate in the most satisfactory manner the
 ‘ vital doctrine of the divinity of Christ.’

‘ We have undisputed proofs of the general adherence of the sacred penmen of the New Testament to grammatical usage, and of their observance of the simple forms of language and rules of philology, in the diction which involves no peculiar doctrine ; and what reason can be assigned, why the same application of plain established rules should not be allowed to operate with their usual acceptation and force, where they tend to substantiate doctrines, the common belief and conviction of which, on the mind of the writer, could alone dictate the adoption of that peculiar and genuine diction ?’

Mr. Valpy has greatly enhanced the value of his present edition, by prefixing to the first volume, a brief analysis or epitome of the Bishop’s invaluable work, as an introduction to the study of the sacred text ; and he suggests to ‘ those who preside over
 ‘ our great public schools,’ the propriety of introducing the study of this important doctrine into their higher classes, as being ‘ be-
 ‘ neficial to the advancement of classical learning itself,’ by demonstrating the accuracy and even philosophical precision of the Greek language. The following remarks on the style of the sacred writers, our readers will peruse with satisfaction.

‘ Though the diction of the New Testament is not free from Hebraisms, nor in all respects conformed to the style of the Greek Attic writers ; though it cannot be proved, as some have laboured to do, that, in the entire phraseology, there is a perfect consonance to the usage of the Greek historians, philosophers, and poets ; yet still it has all the essential qualities of a good style, and in this respect comes not short of classic purity. The charge which some have thought proper to bring against the sacred penmen, of lingual inaccuracies and violations of grammar, is so far from being well grounded, that the converse appears to be undeniable, and their adherence to the rules of grammar to be so rigid as to repel every such assault. They may adopt and incorporate particular foreign words, as Persian words, Latinisms, and Cilicisms, and Arameisms, unusual inflections of nouns and verbs, and even peculiar combinations of words ; but still, the grammatical structure is Greek ; and in general, peculiarities in the language de-

velop themselves in modes of declining, rather than in syntactical construction, and more in the lexicon, than in the grammar. . . . It should also be observed, that Hebraisms are attributed to the New Testament, in a number of cases, merely because they are found in passages quoted from the Septuagint, which are never employed by the writers of the New Testament.' Valpy, *Pref.* pp. xiii, xiv.

Dr. Bloomfield has some remarks, in his Preface, to the same effect, which deserve transcription.

'As to the much controverted subject of the *style* of the New Testament, the present Editor is opposed to the opinions alike of those who regard the Greek as pure and even elegant, and of those who pronounce it barbarous and ungrammatical. To maintain the former, after the labours of so many eminent writers from Vorstius downwards, were a vain attempt: and as to the latter, it surely does not follow that, because some words are found nowhere else, they were coined by the Sacred Writers, or were barbarous; since there is great reason to suppose that the classical authors preserved to us do not contain a tenth part of the Greek language, as it subsisted at the beginning of the Christian era. The words then *may* have been used by the best writers; or they may have formed part of the provincial or popular, colloquial and domestic phraseology, not preserved in any of the remains of antiquity. As to the non-observance of the rules laid down by the Greek Grammarians, sometimes imputed as a fault to the writers of the New Testament, it is an excellent distinction of Tittman: "*Scriptores sacri grammaticas quidem leges servarunt, non autem grammaticorum.*"' Bloomfield, *Pref.* pp. xv, xvi.

We shall now proceed to discharge our more immediate duty as Reviewers, by putting our readers in possession of the means of deciding for themselves upon the specific and comparative merits of the publications before us. And the first point to which their inquiries will naturally be directed, is the Text that has been adopted in these editions. Mr. Valpy has taken, as the basis of his edition, the Received Text, giving the various lections at the foot of the page, and distinguishing by different stenographic marks, the degree of authority attaching to them. Dr. Burton has adopted the text of the edition printed at Oxford in 1707, after Mill, for which he assigns the following reasons.

'Though the *received text*, as it is called, of the Greek Testament is generally considered to have been settled by the Elzevirs, yet the editions which appeared in the last century, have differed from one another in a greater degree than is supposed by persons who have not examined this subject for themselves. The text adopted by Mill, though in some instances undoubtedly faulty, has perhaps had the greatest number of followers: and since this text has been adopted in the small and popular editions printed at Oxford in 1828 and 1830, I have thought it better to do the same. The reader will however find frequent mention of various readings in the notes. I have examined

with no small labour and attention, the copious materials which have been collected by Griesbach; and after weighing the evidence which he has adduced in favour of any particular reading, I noted down all those variations from the received text which seem to have a majority of documents in their favour. This abstract of Griesbach's critical apparatus may be seen in White's *Criseos Griesbachianæ in N. T. Synopsis*: and Vater, in his edition of the Greek Testament, published in 1824, has not only mentioned the reasons for preferring certain variations, but has admitted them into the text. Though the accuracy of these two persons might spare us the necessity of consulting Griesbach's notes, I preferred going through the same analysis myself; and it has been satisfactory to me to find, that my own conclusions were generally supported by these two independent authorities. Whoever may be induced to pursue a similar plan, will find that the common rules of criticism would require him to alter the received text in several places. The most remarkable variations are simply stated in the notes to this edition: but in hundreds of instances, where the difference consists in the collocation of words, in the addition or omission of the article, the substitution of $\delta\iota$ for $\kappa\alpha\iota$, &c. &c., I have not thought fit to mention the variation. The reader will infer, in all the cases which have been noticed, that the various reading is probably that which ought to be admitted into the text.' Pref. pp. v. vi.

Considering the immediate object the learned Editor has had in view, this was, perhaps, the best course he could adopt; although he has furnished the strongest possible argument for *not* adhering to the received text, and has thus paved the way for Dr. Bloomfield, who has laid the public under the highest obligations by the improved text which he has taken such elaborate pains to furnish. We must transcribe his own account of the plan upon which it is constructed.

'The Text has been formed (after long and repeated examination of the whole of the New Testament for that purpose solely) on the basis of the last edition of R. Stephens, adopted by Mill, which differs very slightly from, but is admitted to be preferable to, the *common* Text, found in the Elzevir edition of 1624. From this there has been no deviation, except on the most preponderating evidence; critical conjecture being wholly excluded; and such alterations only introduced, as rest on the united authority of MSS., ancient Versions and Fathers, and the early printed Editions, but especially upon the invaluable *EDITIO PRINCIPES*; and which have been already adopted in one or more of the *Critical* Editions of Bengel, Wetstein, Griesbach, Matthæi, and Scholz. And here the Editor must avow his total dissent, though not from the Canons of Criticism professedly acted upon by Griesbach in his Edition of the New Testament, yet altogether from the system of Recensions first promulgated by him, and founded upon a misapplication of those Canons. The perpetual, and, for the most part, needless cancellings and alterations of all kinds introduced by him, evince a temerity which would have been highly censurable even in editing a profane writer; but, when made in the Sacred Volume, they

involve also a charge of irreverence for the Book which was intended to make men wise unto salvation. In most respects, the Editor coincides with the views of Matthæi, (whose edition of the New Testament is pronounced by Bishop Middleton to be by far the best he had seen,) and in a great measure with those of the learned and indefatigable Scholz.

‘Further, the present Editor has so constructed his Text, that the reader will possess the advantage of having before him both the Stephanic text and also the corrected text formed on the best MSS., ancient versions, and early editions, and thus constituting, as the Editor apprehended, the true *Greek Vulgate*, on which the learned Dr. Nolan has so ably treated. To advert to the various kinds of alterations of the common text, as they arise from the *omission*, or the *insertion* of words, or from a *change of one word into another*;—nothing whatever has been *omitted*, which has a place in the Stephanic text; such words only as are, by the almost universal consent of Editors and Critics, regarded as *interpolations*, being here placed within brackets, more or less inclusive, according to the degree of suspicion attached to them. Nothing has been *inserted*, but on the same weighty authority; and even *these* words are pointed out as *insertions* by being expressed in a smaller character. All *altered* readings have asterisks prefixed, the old ones being invariably indicated in the Notes. And such readings as, though left untouched, are by eminent Critics thought to need alteration, have a † prefixed. As to *Various Readings*, the most important are noticed; chiefly those which, though not admitted into the Text of the present Edition, have been adopted by one or more of the four Editors above mentioned, or are found in the *Editio Princeps*, or those wherein the Common Text differs from that of Stephens. In such cases, the *reasons* for non-adoption are usually given. And this has always been done in the case of *alterations* of the Text, however minute. The Critical Notes are almost entirely original, and chiefly serve to give reasons for the methods pursued in forming the text The *Punctuation* has been throughout most carefully corrected and adjusted, from a comparison of all the best Editions, from the *Editio Princeps* to that of Scholz.’ *Preface*, pp. x—xii.

Further, Dr. Bloomfield has followed the example of Mr. Valpy and Dr. Burton, in dividing the text into paragraphs, not into verses, although the latter are expressed in the margin; justly remarking, that ‘scarcely any thing could have had a more ‘unfavourable effect on the interpretation of the New Testament, ‘than H. Stephens’s breaking up the whole into verses,’ and thereby, occasionally dissevering clauses which are closely connected in sense. The division into chapters, is not less unhappy; and it is scarcely possible to conceive of its being done with less intelligence and judgement.

Our readers will at once perceive that Dr. Bloomfield’s edition of the Greek Testament is the most valuable that has yet been issued from the press in this country. We say this without disparaging the merit and usefulness of the labours of his predeces-

sors. Dr. Burton's edition not only strongly recommends itself by the singular beauty of the typography, but the weight of his critical authority in respect to the varied lections which he has noted, imparts to it a substantial and independent value; although, in other respects, we must confess, the notes have greatly disappointed us. Mr. Valpy's edition, in point of general utility, may compete with Dr. Bloomfield's. Nor ought it to be forgotten, that his was the first work of the kind;—a circumstance which it might not have been unbecoming the learned Editors who have in part copied his plan, to notice. We admit, that Dr. Bloomfield has greatly improved upon that plan;—that the immense labour he has bestowed upon the sacred text, and the learning imbodyed in his notes, render his work exceedingly more valuable as a critical edition, and in fact invaluable to the Biblical student. But it may possibly be regarded as questionable, whether, if Mr. Valpy's edition, respecting which both Dr. Burton and Dr. Bloomfield maintain so contemptuous silence, had not appeared, their own editions would have been produced, or have assumed the same popular shape. There is such a thing as being 'provoked to good works.' Happily, the public is in these cases the gainer by the rivalry.

The high sanction under which these two latter editions appear, is not a trivial circumstance; the one edited by the Oxford Regius Professor, and issued from the press of the University Printer; the other, from that of the Printer to the sister University, and dedicated, by permission, to the Primate. An *Imprimatur* is thus stamped upon them, virtually, if not officially, which must be regarded as an important step towards theological reform. Hitherto, the Anglican Church has been wont to view with jealousy and alarm any innovation upon what is Received and Authorized, any disturbance of what is Established; and the labours of the Continental critics and philologists have been regarded with feelings bordering upon angry hostility. Griesbach has obtained little honour, he has not always met with justice, at the hands of Oxford and Cambridge Professors. The long and patient attention which he devoted to the study of the Greek Testament, his unimpeachable candour and love of truth, and the important services which he has rendered to sacred literature, have not protected him from petulant censure and unfair depreciation. Of his doctrine of Recensions, our opinion has long ago been given*; that he began to build before the foundation was laid;—that his data are wholly unsatisfactory, and the practical rule founded upon them necessarily erroneous. But while we bore witness to the ability and success with which Dr. Laurence

* Ecl. Rev. 2d Series, Vol. IV. pp. 1—22; 173—189.

has exposed the inaccuracy of Griesbach's classification, we found ourselves compelled to animadvert upon the haughty tone and harsh language employed towards the great German critic, while we pointed out the numerous errors which occur in Dr. L.'s own collations. We are sorry that Dr. Bloomfield should have gone out of his way to cast an ungenerous imputation on the same great Scholar. Surely it was not necessary to clear his own orthodoxy or piety, by imputing temerity and irreverence to another, and by declaring himself to be at issue with 'the Griesbachian school.' But for Griesbach's labours, his own would, probably, never have been directed to the same great object. The impulse which was given to the accurate study of the Christian Scriptures, by the publication of Griesbach's edition of the New Testament, may be considered as having originated, in great measure, the increased attention which has of late been given in our own country to this long neglected branch of Biblical science.

To whatever cause attributable, the signs of improvement are unequivocal and most satisfactory. The 'necessity of raising 'the standard of Biblical study' in the English Church, is at length openly acknowledged. Dr. Bloomfield states it to be 'abundantly apparent, that an edition of the New Testament formed 'with a due regard to the advanced state of Biblical science at 'the present day, is a desideratum'; which his own work is intended to supply. Authority, it is now admitted, can no longer supersede the appeal to evidence; and, as the Church has been proved an incompetent guardian of the purity of the sacred text, she can no longer claim exclusive authority for her interpretation. In fact, as the institution and influence of the Bible Society have re-established the Bible itself as the only rule of faith and practice, so, the advancement of Biblical criticism has tended to clear that Inspired rule from the obscurity in which it was enveloped, by bringing the sacred text under examination as the only authentic form of the Divine Communications, the only genuine authority, and by promoting a direct appeal to the grammatical sense of the Inspired Writers, as the ultimate arbiter of controversy.

And another most important service has been rendered to the cause of truth. It was previously known, though reluctantly admitted, that the Received Text was faulty, that the various readings of MSS. were numerous, that no standard text, in fact, exists. And infidelity and heresy took advantage of this undeniable fact, to insinuate the possible corruption and uncertainty of the canon, and to predict discoveries favourable to their own wishes. But hostile criticism, conducted by the most assiduous ingenuity grafted upon the most profound learning, has done its worst. And what is the result? The ten thousand variations, instead of lessening the certainty of the record, only confirm it.

We have, what is far better than any standard text, the ascertained fact, that the most corrupt text exhibits no variation affecting a single doctrine or sentiment of the Inspired Writers. After collating an almost innumerable number of manuscripts of all ages, versions of all countries, and Fathers of various descriptions, it has been found, that the variations inevitable in multiplied transcriptions, during the long succession of many centuries, numerous as they are, do not present one single instance of serious discrepancy; that they are after all comparatively few and immaterial. Thus has critical collation placed beyond all scepticism, the inviolability of the Sacred Scriptures; while the proposed and admitted emendations have restored the Sacred Text to a state of almost undisputed purity. It is now in a state more satisfactory than that of any other ancient writings; and as has been well remarked by a philosophic writer, 'it must be regarded as a circumstance of peculiar significance, that the documents of our faith have just passed through the severest possible ordeal of hostile criticism, at the very moment that they are in course of delivery to all nations.' *

But we must proceed to give a few specimens of the critical and exegetical Notes. And we turn first to the much controverted passage, Acts xx. 28, which Dr. Bloomfield has thus given in his text:—ποιμαίνειν τὴν ἐκκλησίαν τοῦ [Κυρίου καὶ] Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος. Dr. Burton and Mr. Valpy both preserve the received text; but the latter gives in the foot-note the varied readings, τοῦ Κυρίου and τοῦ Κυρίου καὶ Θεοῦ, with the prefixed mark denoting 'possible substitution.' We shall transcribe the annotation of each Editor.

* 28. ἐν ᾗ ὑμεῖς over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. See note above xi. 30. † There are several variations in this passage; no less than six readings. The best supported is τοῦ Θεοῦ, the reading of the received text, in favour of which both the external and internal evidence preponderate. Indeed, as Michaelis observes, the other readings, τοῦ Κυρίου, τοῦ Χριστοῦ, τοῦ Κυρίου Θεοῦ, τοῦ Θεοῦ καὶ Κυρίου, and τοῦ Κυρίου καὶ Θεοῦ, (the next best supported of which are τοῦ Κυρίου and τοῦ Κυρίου καὶ Θεοῦ,) are to be considered as corrections or as scholia; because Θεοῦ might easily give occasion to any of these, whereas none could so easily give occasion to Θεοῦ. St. Luke writing Θεοῦ, the origin of Κυρίου and Χριστοῦ may be explained either as corrections of the text, or as marginal notes, because the blood of

* Nat. Hist. of Enthusiasm. p. 299.

† In this note, the Editor has the following remark: 'The rulers of the church were at this early date called either presbyters or bishops; which two titles are in the N. Test. undoubtedly applied to the same order of men. See below, xx. 17, 28. Phil. i. 1. Tit. i. 5. 7. 1 Tim. iii. 1.'

God is a very extraordinary expression ; but if he had written Κυρίου, it is inconceivable how any one should alter it into Θεοῦ ; and on this latter supposition, the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each corrected according to his own judgement. The church of God, also, is a phrase very frequent in the New Testament. By the phrase διὰ τοῦ ἰδίου αἵματος is plainly intended and indicated the sacrifice and atonement made by the blood of Christ ; as in Heb. ix. 12. and xiii. 12. Περιποιῶμαι, to acquire, to gain, to purchase, to make any thing one's own, sibi vindicare, suum facere. So also 1 Tim. iii. 13. Hence περιποίησις, acquisitio, vindicatio. Suid. περιποίησιν κτήσιν. VALPY.

‘ 28. Θεοῦ—αἵματος. The blood must be referred to Christ, who is plainly called God : but many MSS. read Κυρίου for Θεοῦ. The Vatican MS. however has Θεοῦ, and the church of God occurs eleven times in the N. Test., but the church of the Lord not once. The reading seems to be αἵματος τοῦ ἰδίου.’ BURTON.

‘ 28. τὴν ἐκκλησίαν τοῦ Θεοῦ]. There is scarcely any passage of the N. T. on which the opinions of Critics have been more divided than on this. For a full statement of the various solutions of the difficulty, see Recens. Synop. In ascertaining the true reading, as preparatory to determining the sense, we find the MSS. fluctuating between no less than six readings: τοῦ Θεοῦ ; τοῦ Κυρίου ; τοῦ Χριστοῦ ; τοῦ Κυρίου Θεοῦ ; τοῦ Θεοῦ καὶ Κυρίου ; τοῦ Κυρίου καὶ Θεοῦ. The relative merits of these are discussed by Wets., Griesb., and Kuin., who decide in favour of τοῦ Κυρίου. Their decision, however, ought not to be received as final, since their statements are occasionally incorrect, and characterized throughout by an air of unfairness. In short, they do not hold the Critical scales true, acting more like eager advocates than impartial judges. And, not content with other arguments, (strong or weak,) they press even the argumentum ad verecundiam, which surely can least of all be here applicable, since, so far from “ all the most eminent Critics ” agreeing in adopting Κυρίου, it is rejected by Mill, Beng., Wolf, Venema, Michaelis, Ernesti, Valcknaer, Wassenburg, Matthæi, Wakef., Tittm., Vater, Middl., Gratz, Rinck, Hales, Pye Smith, and others, almost all of whom retain the common reading τοῦ Θεοῦ, though some prefer τοῦ Κυρίου καὶ Θεοῦ. There can be no doubt that the truth lies among the three readings, τοῦ Θεοῦ ; τοῦ Κυρίου ; and τοῦ Θεοῦ καὶ Κυρίου. Of the other three, one is in favour of Κυρίου, one of τοῦ Θεοῦ, and one of τοῦ Κυρίου καὶ Θεοῦ. To advert to the external evidence in favour of τοῦ Κυρίου, it is supported by 13 MSS., 5 of them very ancient, and the rest neither ancient nor very valuable ; as also by the Coptic, Sahidic, and Armenian Versions, and some Fathers, chiefly Latin. 2. τοῦ Κυρίου καὶ Θεοῦ, is supported by one very antient, and 63 other MSS., none of much antiquity or consequence, but of different families ; also by the Slavonic Version, the Ed. Princ., and Plantin. 3. τοῦ Θεοῦ is supported by the most antient, venerable, and generally correct of MSS., the Cod. Vat., and 17 others, some of the 10th, 11th, or 12th Centuries, but most of them more modern ; also by the Old Syriac in Professor Lee's MSS. and others in the Vatican ; by the Latin Vulgate ; and according to some, the

Æthiopic. Finally, it is quoted, or referred to, by Ignat., Tertull., Athanasius, Basil, Chrysost., Epiph., Ambrose, Theophyl., Œcumen. and 12 other Fathers of the Greek and Latin Church. Now it is manifest that τοῦ Κυρίου is greatly inferior in external authority to either of the two others. Of these two, the evidence of MSS. is in favour of τοῦ Κυρίου καὶ Θεοῦ; but that of *Versions* and *Fathers* almost entirely in favour of τοῦ Θεοῦ. To the above statement I would add, that Rinck has lately collated some very valuable MSS. at Venice, of which *one* contains τοῦ Θεοῦ, *two* τοῦ Κυρίου καὶ Θεοῦ, and *one* τοῦ Κυρίου Θεοῦ. Thus the external evidence for τοῦ Θεοῦ is perhaps nearly equal to that for τοῦ Κυρίου καὶ Θεοῦ; but, in *internal* evidence, it is certainly superior; and, as to τοῦ Κυρίου, comparison is out of the question. See the strong arguments adduced by the phalanx of Critics above cited. Suffice it here to remark, 1. that ἐκκλησία τοῦ Θεοῦ is quite agreeable to the phraseology of St. Paul, (of whose speeches St. Luke seems to have been a most faithful recorder,) since it occurs *eleven* times in his Epistles, whereas ἐκκλησία τοῦ Κυρίου occurs *no where* in the N. T. 2. If St. Luke wrote Θεοῦ, the readings Κυρίου and Χριστοῦ may easily be accounted for as *corrections*; not, however, of the *Orthodox*, but of the *Heterodox*! nay, even of some injudicious or hot-headed persons, (as Origen and Nestorius,) who stumbled at the uncommonness of the expression “the blood of God.” Whereas if Κυρίου had been written by St. Luke, it is, on various accounts, impossible to conceive how it should have been altered to Θεοῦ. On the other hand, the Arians had every reason to alter Θεοῦ, which they could not retain and continue Arians.

‘Upon the whole, there can be no doubt but that Θεοῦ was written by St. Luke. But whether τοῦ Κυρίου καὶ did, or did not, precede, I would not be quite positive. Matthæi and Vat. so edit; and Bp. Middl. (as well as Ernesti, Michaelis, and Valckn.) seems inclined to prefer it, and has proved, beyond doubt, that “even thus the Divinity of Christ will be equally expressed, because the Κυρίου and Θεοῦ must be understood of the same person, of Him who is both *Lord* and *God*.” Yet I am inclined to think that Κυρίου, being first substituted by the Arians and others for Θεοῦ, and having, therefore, crept into the text, or occupied the margins of many MSS., was afterwards unwarily adopted into the text, even by *Orthodox librarii*, especially as it seemed to soften an apparent harshness. In the above reading, therefore, I must (with Tittm.) finally acquiesce, and have edited accordingly; though I have inserted the words Κυρίου καὶ in small characters, and within single brackets, as *possibly* from St. Luke.’

BLOOMFIELD.

This long note may be taken as a fair specimen of Dr. Bloomfield's critical annotations, which are always replete with erudition, and generally supply at least the means of forming an impartial judgement. It may, however, be thought, that the evidence adduced in the above note, scarcely warrants the Editor's conclusion. The supposition that the text was designedly altered by Arians, is wholly unwarrantable, and tends to undermine our confidence in the very evidence of MSS. Nothing can be more at variance

with sound criticism, or of more dangerous tendency, than such gratuitous conjectures, unsupported by the shadow of historical proof or probability. If Arians could alter the text, so might the orthodox; and thus we should be left after all in doubt as to the integrity of the text. But the assertion, that the Arians 'had every reason to alter Θεοῦ, which they could not retain and 'continue Arians,' is not less injudicious and fallacious. Dr. Pye Smith has cited a passage from Athanasius, to shew that the present common reading was unknown to that Father, which at once nullifies Dr. Bloomfield's argument, and shews that an Arian might prefer the present reading. Οὐδαμοῦ δὲ αἷμα Θεοῦ δίχα σαρκὸς παραδεδώκασιν αἱ γραφαί, ἢ Θεὸν διὰ σαρκὸς πάθοντα καὶ ἀνάσταντα. Ἀρειανῶν τὰ τοιαῦτα τολμήματα. 'The Scriptures have no where given the expression, *blood of God*, as separate from the flesh [i. e. the human nature], or that God through the flesh suffered and rose again: such expressions are *the daring attempts of Arians*.* Dr. Bloomfield is not less rash in affirming it to be impossible to conceive, how, if Κυρίου had been written by St. Luke, it could have been altered to Θεοῦ; when he himself furnishes an obvious explanation of the origin of the supposed alteration; namely, that ἐκκλησία τοῦ Θεοῦ is a common and familiar phrase in the Apostolic writings, while ἐκκλησία τοῦ Κυρίου is one that occurs no where else. Admitting that this last fact makes against its genuineness, yet, supposing it to have been the original, it is easy to imagine how an honest transcriber might involuntarily insert the familiar phrase, or, without any evil intention, conclude the unusual one to be an error†.

* *Contra Apollinarium*, l. ii. § 14. Smith's Script. Test. vol. iii. p. 65.

† 'The preponderance of evidence appears to be in favour of the last reading, "*the church of the Lord*." The second ("*church of Christ*") was probably a designed explication. The first ("*church of God*") might arise from the involuntary association, in the mind of a transcriber, with the phrase which occurs several times in the N. T.; and when once a copy with this reading, the origination of which would of course be unknown, had attracted notice, a feeling of predilection would be likely to be excited, especially in the possessor of a fair and very costly MS., and the reading would be supported by ingenious reasons. The third, fourth, and fifth ("*of the God and Lord*," &c.) would be produced by copyists who wished to combine two readings; a process which, though sadly uncritical, was by no means unexampled. Thus, on the admission of the last, which a fair estimation of the evidence really obliges us to do, all the others can be accounted for by suppositions easy and probable in themselves, and known to have been realized in numerous instances. But, admitting the *first* to have been the original reading, it is impossible to account

But after all, has not too much stress been laid upon the passage? The text, even in the received reading, would not justify the expression 'blood of God', since the obvious sense would be:—"feed the church of Him who is God, which he has purchased with his own blood;" implying an assertion at once of the deity and the humanity of our Lord, without necessarily connecting the words Θεοῦ and αἵματος, or confounding the two natures. On the other hand, the phrase, "Church of the Lord," equally denotes the divinity of the Proprietor and Redeemer of the Church, the Object of its worship, who has "given himself for it, that he might sanctify it, and *present it to himself*—ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξον τὴν ἐκκλησίαν—a glorious church." Eph. v. 27. Dr. Burton has a note upon this last passage, which is worth transcribing. 'We should rather have expected τῷ Θεῷ: 'but S. Paul uses ἑαυτῷ on account of the union of the Father 'and the Son.' Of this remarkable passage, Dr. Bloomfield has overlooked the force, and his annotation partially explains it away. Yet, in our judgement, the use of ἑαυτῷ in such a connexion, is a far more striking and direct proof of the divinity of the Lord Jesus, than the occurrence of the word Θεοῦ in the former passage. Nor ought it to have escaped notice, that the words καὶ ὁ Κύριος τὴν ἐκκλησίαν occur in the following verse (ver. 29); which, though not the same as ἐκκλησία τοῦ Κυρίου, must be admitted to come very near it.

An Editor of the New Testament ought assuredly to divest himself, as far as possible, of the temper of the polemic. Dr. Bloomfield has not always succeeded in doing this. It will be seen, that, in the preceding note, he charges Griesbach, Wetstein, and Kuinoel with unfairness as well as inaccuracy,—with acting the part of eager advocates for a false reading. These imputations savour too much of arrogance; and they are especially out of place in such a work. We regret to say, this is not a solitary instance. Dr. Bloomfield's exegetical notes are for the most part very inferior to his critical and philological ones, proving that an accomplished scholar and Biblical critic may be at the same time a very ill furnished divine. We do not quarrel with him

for the second and sixth without violent and improbable suppositions. In particular, it is impossible to imagine, if Θεοῦ were the primitive reading, that Κυρίου should have been introduced into the *most ancient and independently derived* authorities; (recollecting, however, the perplexing exception of the Vatican;) and yet, that the Fathers of the first four centuries, and every document of Ecclesiastical History, should have been silent upon so signal an innovation.' Smith's Scrip. Test. vol. iii. pp. 66, 7. It will be seen from this extract, that Dr. Bloomfield is quite inaccurate in classing Dr. Pye Smith with those critics who retain the common reading.

for being a zealous anti-Calvinist; but he would have consulted his reputation by suppressing such flippant annotation as the following.

2 Tim. ii. 10. διὰ τοῦτο] ‘On this consideration. Διὰ τοὺς ἐκλεκτοὺς, i. e. those who were called to receive the Gospel, especially the *Gentiles*, of whom St. Paul was especially the Apostle. On this sense, the best Commentators, antient and modern, are agreed; and it is well observed by Benson, that the Apostle often intimates *that unless he had laboured and suffered*, and they persevered in virtue and piety, both he and they would miss of salvation. See 1 Thes. iii. 5 compared with Thes. i. 4. Of course it is *implied*, and especially in the next words, that their salvation was not certain; and therefore excludes the doctrine of *election*, which some Calvinists of more zeal than judgement would here introduce.’

That is, excludes the doctrine of the xviith Article of the Church of which the Author is a minister! ‘Of course it is ‘*implied*’, and we need not waste many words in proving it, that Dr. Bloomfield does not understand either what Calvinists hold, or what his own Church teaches, or he would not have hazarded the ridiculous remark, that the passage in question militates against the doctrine he impugns.

In reviewing the learned Author’s Synopsis, we took occasion to notice a few similar hallucinations. In reference to Rom. xi. 22, he remarks, that, in the interpretation of the clause, ἐὰν ἐπιμείνης τῇ χρηστότητι, ‘the Calvinists are put to great straits, ‘are reduced to miserable shifts, and compelled to resort to ‘sophistical and metaphysical distinctions’; and he immediately proceeds to cite the authority of BEZA for what he considers as the sound interpretation! In the note on this passage in the present volumes, we find him still citing *Beza* against the Calvinists, although he has softened down his language of vituperation.

‘i. e. as Beza, Crell., Vorst., Grot., and Whitby explain, “if thou remain in that state in which thou hast been placed by the goodness of God, through faith in Christ, by which this goodness is retained; if thou retainest God’s goodness to thee, by continuing to endeavour to be worthy of it, and improving this advantage.” This explanation is confirmed by the Greek Commentators. At all events, the present passage excludes the Calvinistic notion of *irresistible grace*, as the words following, καὶ ἐκεῖνοι—ἐγκεντ. do that of *arbitrary and irrespective election or reprobation*.’

Calvin remarks on this passage: ‘*Quia autem de singulis electis non disputat, sed de toto corpore, additur conditio, Si in lenitate permanseris.*’ We do not particularly admire the whole of his annotation; but every one who examines the passage with attention, must admit that he correctly represents it to relate to the election or calling of the Gentiles as a body, in

contradistinction from the Jews. Now that national election is 'arbitrary,' (the term is objectionable, but it is not ours,) anti-Calvinists have been forward to admit. 'All members of the Church of Christ,' remarks Archbishop Whately, in treating of Election, 'are called and elected by God, and are as truly his people, and under his especial government, as even the Israelites ever were. And though they do not consist of any one nation in particular, they are *arbitrarily selected and called* to this privilege, out of the rest of the world, according to God's unsearchable will, for reasons known to Him alone, no less than the Israelites were of old.'* According to non-Calvinistic authorities, then, the passage does *not* exclude arbitrary election. And as to 'irresistible grace,' it is quite evident, that a writer who understood either the Calvinistic notion, or the meaning of the terms, would not have described the language of Beza as at variance with that doctrine.

These specimens will suffice to shew that Dr. Bloomfield is not to be trusted as a theological commentator; nor is his judgement as a critic always unimpeachable. We feel, however, under too great obligations to him for the important services he has rendered to Biblical Criticism, both in this valuable edition of the Sacred Text, and in his "*Recensio Synoptica*," to have any wish to dwell upon the flaws in his divinity, or the slight drawbacks upon the substantial utility and importance of his meritorious and erudite labours. But we have felt it to be our duty to point out these defects, in the hope that the Author may be induced to reconsider his expressions, and to expunge from his work, in the next edition, every uncalled for aspersion on the opinions of those from whom he differs.

Our readers may be curious to know what course has been adopted, in these editions, with regard to the famous passage, 1 John v. 7. In the text of each, the controverted clause, ἐν τῷ οὐρανῷ—ἐν τῇ γῇ, is very properly printed between brackets. Mr. Valpy affixes to it the mark of 'possible spuriousness and expunction,' but, in a note, seems inclined to support its genuineness; citing the reasoning of Ernesti and Nolan in its favour, and very slightly noticing either the arguments or the critical authorities on the other side. Dr. Burton has a note upon the passage, which we shall transcribe.

'7, 8. There is great reason to think, that all the words from ἐν τῷ οὐρανῷ to ἐν τῇ γῇ are an interpolation. The 7th verse, as printed in our modern editions, is not to be found in any existing MS. The passage is only found in two MSS., both of which are very recent, and both contain variations. It is not quoted by any Greek writer for several centuries. Cyprian is supposed to have quoted it in the third

* Whately on the Difficulties in St. Paul's Writings. p. 96.

century: but it is not certain whether he did not mean to allegorize the 8th verse; and this will perhaps explain its introduction into the Latin copies.

‘If we exclude the suspected passage, we shall then read, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα. *For there are three things which testify his being the Son of God, the Spirit, his baptism, and his birth; and these three tend to prove the unity of Jesus and Christ.*

‘Ibid. εἰς τὸ ἓν εἰσιν. In the suspected passage we read ἓν εἰσι, which gives a very different meaning: but S. John probably did not mean to say that these three things *are one*, but that they prove Jesus and Christ to be one person.’

Dr. Burton (with Michaelis) conceives the whole passage to have been ‘directed against the Cerinthians, who separated ‘Jesus from Christ, and said, that Christ was united to Jesus, ‘when the Spirit descended upon him at his baptism.’ And he accordingly interprets δι’ αἵματος in ver. 6., as implying ‘at his ‘birth.’ In support of this singular and violent rendering, he adduces, however, no authorities. Dr. Bloomfield is of opinion, with Wells and Carpzov, that, ‘by the *water and blood*, St. ‘John intended to advert to the *sacraments*, by *water* meaning ‘the laver of regeneration, and by *blood*, the Lord’s Supper.’ This, of all the interpretations proposed of this difficult passage, seems to us the least intelligible. Bp. Horsley agrees with Calvin and those who consider the words as alluding to the fact recorded John xix. 34; of which the learned Prelate offers a singular explanation, deeming it both miraculous and mystical. Calvin’s comment may be acceptable to some of our readers. ‘*Neque ‘dubito quin ad veteres Legis ritus alludat in vocibus Aquæ ‘et Sanguinis . . . Sub his duabus totam sanctitatis et ‘justitiæ perfectionem Apostolus designat . . . Apte igitur ‘probat Johannes Jesum esse Christum Domini, olim promissum, ‘quia secum attulit quo nos omni ex parte sanctificet.*’ The words, “by water,” he thinks, can have no reference to baptism, but express ‘the fruit and effect’ of the miraculous fact recorded by St. John. Wetstein’s comment recognizes an allusion to this fact, but with a different meaning: ‘*Probavit se non phantasma, ‘sed verum hominem esse, qui ex spiritu, sanguine, et aquâ ‘seu humore constaret.*’ Grotius, who is followed by Lardner, thinks that the Water denotes the innocence of our Lord’s life, the blood his death, the spirit his miracles:—‘*AQUA est puritas ‘vitæ Christianæ, quæ simul cum martyrio, et miraculis, ‘testimonium reddit veritati dogmatis.*’ (Grot. Ann. in Joh. iii. 5.) This gloss comes from a suspicious quarter, although it may deserve attention.

There is yet another explanation of the words, which we will venture to submit. In John i. 31, we meet with expressions

which forcibly recall those of the passage under consideration :—
 διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων καὶ ἐμαρτύρησεν Ἰωάννης,
 λεγών. Our Lord is said to have come δι' ὕδατος, but the ex-
 pression is changed in the next clause to ἐν τῷ ὕδατι. Suppose an
 ellipsis, and that our Lord's coming with water implies his coming
 baptizing with water, the meaning will be, that He came, not
 only as a "Teacher sent from God," but also, τῷ αἵματι ἁγιάζων,
 as a high-priest who by his own blood has procured eternal re-
 demption for us. Comp. Heb. ix. 12. But how then are we to
 understand the three-fold testimony of the spirit, the water, and
 the blood? Bp. Burgess, who is cited with great deference by
 Dr. Bloomfield, would interpret it of our Lord's *last breath* on
 'the Cross, and the blood and water that issued from his side.'
 Such a rendering of τὸ πνεῦμα, had it been proposed by a less
 orthodox person, would have probably excited severe condemna-
 tion: it appears to us utterly inadmissible. Understanding the
 word as denoting the Holy Spirit, we have to inquire, in what
 sense the water and the blood are the concurrent testimony of the
 Father to the Son. The sacraments of Baptism and the Eucharist
 in a sense bear testimony to Christ: but how can they be said to
 be the testimony of God? They are rather the perpetual
 testimony of the Church. Calvin refers us to 1 Pet. i. 2, and
 remarks, that St. John here adduces the Spirit as a witness
 together with the water and the blood, because it is his proper
 office to cleanse our consciences with the blood of Christ.
 'Porro Dei testimonium vocat non modò quod Spiritus cordibus
 nostris reddit, sed quod etiam habemus ab aqua et sanguine.'
 If this is not satisfactory, it may at least guard our readers against
 hastily adopting any crude interpretation of the very difficult
 passage.

In reference to the disputed clause, Dr. Bloomfield 'inclines
 'to the opinion' that it is genuine; or, as he cautiously expresses
 himself, he 'regards the authenticity of the verses as, though
 'doubtful, yet verging to probability.' But he assigns no reason
 for his opinion, which seems adopted more in compliment to the
 'very learned and venerable Bishop of Salisbury', than as the
 result of an independent examination of the evidence. In fact,
 when we find a writer postponing a decision indefinitely, under
 the idea that 'the rapid advance in Biblical Criticism', may at
 some future period lead to the discovery of evidence which has
 hitherto eluded all research, and opposing this vague expectation
 of possible evidence to the force of existing document, the sound-
 est canons of criticism, and all the rules of evidence,—we cannot
 be mistaken in inferring that his judgement must be under a very
 strong bias, that disqualifies him, as our Author remarks of
 Griesbach, for 'holding the critical scales true.' Yet, in his
 Synopsis, Dr. B. admits, that the clause, if genuine, will not

decidedly prove the doctrine of the Trinity, and that by far too much anxiety about the determination of the question has been felt and expressed by the Orthodox in general. Mr. Valpy very properly introduces a similar observation.

‘It has been a question with many, whether too pertinacious, at least too warm a zeal has not been shewn by some, to secure the authenticity of this text, as if the doctrine it contained rested solely on its authority. For, as Bentley observes, if the fourth century knew that text, let it come in, in God’s name: but if that age did not know it, then Arianism at its height was beat down without the help of that verse; and let the *fact* prove as it will, the *doctrine* is unshaken.’

We must briefly advert to a few other important texts. At 1 Tim. iii. 16., the reading, Θεός, is retained in the text of each of these editions, but with a different punctuation and division of the context. Mr. Valpy, who gives ὅς *vel* ὁ as ‘an inferior reading’, begins a new paragraph at the words, Στύλος καὶ ἐδραῖωμα τῆς ἀληθείας; thus referring them, not to ἐκκλησία or to εἰδῆς, but to the following clause*. Dr. Bloomfield objects against this interpretation, that ‘it overloads the sentiment, has a very ‘frigid air, and would suppose an *anti-climax*, no where ‘else found in St. Paul.’ Dr. Burton begins a paragraph with καὶ ὁμολογουμένως; remarking, that the preceding words στύλος—ἀληθείας are connected by Origen, in five places, with ἐκκλησία, as also by Athanasius and Epiphanius. Dr. Bloomfield has no break in the text, but closes the period with ἀληθείας, and connects the two following clauses thus:—μυστήριον—Θεὸς ἐφανερώθη. There may, he remarks, seem an abruptness, by a sort of a hiatus between the words μυστ. and Θεός, not uncommon in the writings of St. Paul. His annotation on the various readings, we have not room to transcribe; nor does it exhibit a complete view of the evidence. Dr. Henderson’s Tract might have claimed notice among the Author’s authorities; while Dr. Pye Smith’s remarks, in his invaluable Scripture Testimony, ought to have precluded the uncandid and erroneous representation that ὅς is a reading favoured only by Socinians. Dr. Smith follows Dr. J. A. Cramer and Berriman, in connecting the ὅς with Θεοῦ ζῶντος, including the intervening words in a parenthesis. Against this construction, we have intimated our strong objections†; and our readers are aware that we regard the preponderating evidence as supporting the common reading. At the same time, we cannot

* This construction has been adopted by Erasmus Schmidt, Le Clerc, Bengelius, Schöttgenius, Doddridge, Michaelis, Storr, Griesbach, Knapp, Vater, and Stolz.

† See Ecl. Rev. 2d Series, Vol. IV. pp. 178—187; and *Ib.* 3d Series, Vol. V. pp. 38—53.

approve of the policy of concealing the perplexities attending some part of the evidence, or of attempting to criminate the motives of those who arrive at a different conclusion on a critical point. The import of the passage, apart from all criticism, is, we should say, fixed beyond all controversy, by John i. 14. and 1 John i. 1, 2. With regard to the construction of the entire passage, Dr. Burton's remark is, we think, important; that *μυστήριον* had been mentioned in ver. 9; and we are therefore warranted in regarding the phrases, "mystery of the faith" and "mystery of godliness", as synonymous. The words *τῆς ἀληθείας*, seem to have suggested to the inspired Writer the expression he had previously used—"the mystery of the faith"; and reiterating it with a slight variation, he affirms, that the distinguishing mystery of our religion (of the *ἀληθεία ἡ κατ' εὐσέβειαν* Tit. i. 1.) is incontrovertibly great. Of this affirmation, and of the expressions used in both places, the following words are clearly intended to be exegetical. And we are thus prepared for an emphatic announcement, such as the words in the received text alone convey: "God was manifested in human nature", &c. Taking this view of the passage, we cannot see the propriety of introducing any break or division. "The truth" here summed up, is that which Timothy is admonished to uphold; and whether we refer the words "pillar and supporter of the truth" to the Church or to Timothy, the sense will be the same. It seems to us a little strange, however, to apply the word pillar to the Church; and still more strange, with Dr. Bloomfield and our Translators, to make the Church both "pillar" and "ground" or foundation. The Church is elsewhere described as a temple; but in what appropriate sense can it be compared to a pillar? "Him that overcometh", it is written, "I will make a pillar (*στυλόν*) in the temple of my God." * And of James, Peter, and John, it is remarked, that they "appeared to be pillars" (*στυλαί*). † The sense is obvious, when understood of Timothy; but, with every disposition to defer to high authorities ‡, we cannot recognize its propriety when applied to the church.

* Rev. iii. 12.

† Gal. ii. 9.

‡ That the quotations of Origen, &c. connect the words "pillar and ground of the truth" with the Church, Dr. Pye Smith regards as no decisive objection. 'The comments of the fathers, of even the second and third centuries, are frequently so far remote from the demonstrable meaning of a passage, that no man of a truly Christian and enlightened mind will think himself bound to adhere to them.' Smith's Scrip. Test. Vol. III. p. 355. The use to which the Papists wrest the passage in support of the claims of *their* Church, is notorious. Calvin, while exposing their false interpretation—*Impudenter autem nugantur Papistæ*—nevertheless regards the passage as a magnificent eulogy upon the True Church. Of that strong bias which

Besides, the words ἐκκλησία Θεοῦ are exegetical of what precedes; or, rather, are the predicate, of which the antecedent to ἡτις is the subject. If στύλος καὶ ἰδραῖωμα are not to be considered as in apposition to δεῖ ἀναστρέφεσθαι, they must be referred to οἶκος, not to ἐκκλησία; and we must then understand the Apostle as predicating of the family or house of God, that it is both the church of God and the pillar and ground of the truth. In that case, however, the two clauses would have been united by a copulative; as, in the other case, which supposes στύλος to refer to ἐκκλησία, there must have been introduced, we apprehend, either the article or the relative pronoun. Applied to Timothy, every difficulty vanishes, and the whole passage reads naturally. Dr. Bloomfield indeed asserts, that this interpretation ‘breaks up the construction’, and that the ‘words have no *vinculum* by which they can be united with any part of the preceding context!’ And he adds the futile objection, that Timothy ‘could not be called a *foundation* of the Church, much less *the* foundation.’ He seems to have forgotten that the Church is said to be built upon the foundation (τῷ θεμελίῳ) of the Apostles and inspired teachers, among whom, perhaps, Timothy might be classed. Here, however, the word rendered foundation is different, and implies a stay or support. The whole passage may be thus rendered: “These things I write to thee, although I hope to see thee shortly; that, if I should be detained, thou mayest know how to conduct thyself in the family of God, which is the congregation of the Living God, as a pillar and supporter of the truth. And unquestionably great is the mystery of the faith (or of our religion). God was manifested in human nature; was evidenced in his spiritual nature*; was beheld by angels; was proclaimed among the nations; was believed upon in the world; was received up into glory.” Upon the last two clauses, Dr. Burton properly remarks: ‘This also may be considered a *mystery*, when we think of the state of the heathen world and the rapid spread of Christianity.’

We can only offer some miscellaneous remarks upon a few other passages. On Eph. ii. 2, Dr. Burton has the unsatisfactory remark, that ‘both Jews and Gentiles believed *the air* to be peopled by spirits.’ Dr. Bloomfield has a long note to the same effect. We cannot but view the phrase, τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, as equivalent to τῆς ἐξουσίας τοῦ σκοτους at Col.

may be suspected to have influenced both ancient and modern expositors, Dr. Bloomfield’s note supplies a fresh illustration. For church, *i. e.* congregation, they seem to have read, church-polity!

* ‘*Spiritus nomine comprehendit quicquid in Christo Divinum fuit ac supra hominem.*’ Calv. *in loc.* The whole annotation is admirable. Comp. Rom. i. 4. Heb. ix. 14. See also Smith’s Script. Test. Vol. III. pp. 318. 356.

i. 13; implying, 'the prince of the dominion of darkness.' At 1 Cor. viii. 3, Dr. Bloomfield (with Macknight) would render *ἐγνωσται* 'in a *hophel* sense,—is made to know.' He takes no notice of the interpretation (supported by Pierce and Doddridge) which refers *οὗτος* to God*. Dr. Burton notices this more natural and forcible rendering, but gives no opinion upon it. The latter Editor has given a very novel, and, we apprehend, untenable interpretation of Heb. iii. 3;—'the greater share of 'honour in the house', instead of, 'than the house.' The very perplexing passage, Heb. ix. 16, is explained by Dr. Burton as referring to a covenant; and he takes *διαθέμενος* as denoting 'the 'covenanting party'; but his note by no means clears up the difficulty. Dr. Bloomfield's annotation is highly valuable, although different readers will probably be conducted by his very fair statement of conflicting interpretations, to different conclusions. Another not less difficult passage occurs, Gal. iii. 20;—'perhaps above all others', Dr. Bloomfield remarks, '*revatus ab interpretibus*, for Winer affirms that there are no less than '250 modes of explanation stated and reviewed by Koppe, 'Borger, Keil, Bonitz, Weigand, and others.' That which the learned Editor deems the most probable, agrees with Dr. Burton's brief interpretation.

* But yet the law came from God: for a mediator implies that there is more than one party; and God was one of the parties.'

The force and bearing of the observation, thus interpreted, are not, however, very obvious. We have not had an opportunity of examining the 250 modes of explanation; but if none of them are more satisfactory than this, they must be worth little. Calvin proposes two, and mentions a third, which he dismisses at once as absurd. The common exposition, he says, is, that there is no room for a mediator, unless one party has transactions with another; but why the Apostle introduces this sentiment, has been left unexplained. There may be, he continues, a *prolepsis*. St. Paul may be supposing an objection founded on the alleged change in the Divine counsels. In the first clause, then, he must be understood as admitting that men, who are fickle and unstable, make one party in this covenant: but, on the other hand, God nevertheless remains one, consistent with himself, and unchangeable. The interpretation which, however, he deems preferable, refers the first clause to the diversity between Jews and Gentiles: q. d. Not of one only is Christ the Mediator, but, as he was formerly the reconciler of God to the Jews, so is he now the Mediator of the Gentiles, leading them both to one God, that God who is still the same. '*Unus ergo Deus; quia semper*

* See upon this text, Ecl. Rev. 3d Series, Vol. III. p. 53.

'manet sui similis, ac perpetuo tenore firmum tenet ac statum quod semel decrevit.' Both interpretations appear to us deserving of attention. Yet they are open to a common objection. If the εἷς be taken for ὁ αὐτὸς, one and the same, i. e. immutable, (a rendering noticed by Dr. Bloomfield, though not adopted by him, but to which we strongly incline,) it scarcely seems probable, that ἐνὸς should be used in the numerical sense. The mediator spoken of at ver. 19 is Moses. But the mediator of the new covenant is Christ. The mediator, then, is not the same, but God is the same; nor has there been any change in the Divine purpose. Is there, then, any opposition between the Law and the Gospel? Far be the thought.—Such appears to be the scope of the Apostle's reasoning: whether our interpretation be admissible, we submit to the learned.

James iv. 5, 6, is a passage which has been involved in difficulty by the common punctuation and the blunders of expositors. Dr. Bloomfield has overlooked the simple solution supplied by Calvin. That which 'the Scripture speaks,' is contained in the *previous* sentence, which obviously refers to such declarations as John xv. 18—20; Matt. vi. 24; Luke xvi. 13, 15; John v. 44; xii. 43.

We cannot pass over the respective comments of the three learned Editors on the very remarkable passage, Rev. i. 4. It is admitted, that the ὁ ὢν, &c. is used by St. John to represent the indeclinable Hebrew noun Jehovah; and 'if we would say in English,' Dr. Burton remarks, 'that Moses was sent by the I AM, St. John might write ἀπὸ τοῦ ὁ ὢν.' We are surprised, however, that the learned Professor should add,—'or, ἀπὸ ὁ ὢν, for τοῦ is, 'perhaps, to be expunged.'* We think with Bishop Middleton, that the article here is necessary; that it could scarcely by possibility have been dispensed with. Dr. Bloomfield is of the same opinion; and he suggests, that the reading, Θεοῦ, injudiciously adopted by Matthæi, though supported by many MSS., was founded on the τοῦ. We agree with him also, that our English Version very improperly omits the definite article before the Divine title, Exod. iii. 14. The following words, Mr. Valpy interprets of 'angels;' adding: 'This is agreeable to the opinion of the Jews. Tobit xiii. 15.' Such an interpretation appears to us utterly inadmissible. Dr. Burton says: 'This is generally understood to mean the Holy Ghost, who is here coupled with the Father and the Son, as the Author of grace and peace. The expression may refer to the various gifts and communications of the Spirit.' Dr. Bloomfield mentions both interpretations, but concludes in favour of the latter; remarking, that 'it should hardly seem that any created spirits would be compre-

* Dr. Burton says; 'I would not attempt to defend the solecism.' Is not this an unguarded mode of expression?

‘hended in the solemn benediction of the Father and the Son, ‘which follows: therefore the interpretation’ (given by Scott) ‘seems preferable.’ Notice should have been taken of the critical authorities by which it is sanctioned. * Eichhorn interprets the phrase, ‘*ipsa Dei natura perfectissima*.’ The passage, however, has never hitherto received that satisfactory illustration of which we believe it to be susceptible.

The words ὁ μαρτὺς ὁ πιστὸς, in the succeeding verse, seem, Dr. Burton remarks, to be another solecism instead of τοῦ μάρτυρος. If so, the difficulty is not obviated by putting a stop at Χριστοῦ, and connecting them with τῇ ἀγαπήσαντι. Mr. Valpy adopts Mr. Tilloch’s suggestion †, that the words represent the indeclinable Hebrew noun, *the Amen*, with which they are found immediately connected at chap. iii. 14.; and the same explanation is applied to the nominatives which follow. This solution seems to us not less unsatisfactory; since, if there is any propriety in the introduction of the article τοῦ before ὁ ὢν in the preceding verse, it would have been required here also. We should prefer to put a stop both after Χριστοῦ and after τῆς γῆς, and to consider the intervening words as a separate sentence, containing a proclamation, as it were, of the Divine and sovereign titles of the Messiah.

There is but one more passage to which our limits will allow us to refer:—Heb. i. 2. Here occurs a very remarkable instance of the absence of the article where it might have been looked for. In fact, Professor Stuart goes so far as to represent this instance as fatal to Bp. Middleton’s theory. ‘That the article would be ‘added’ (prefixed) ‘to *ὁ υἱὸς* here, if the phrase was constructed ‘according to the common usage of the Greek language and of ‘the New Testament writers,’ says the American Professor, ‘is ‘quite obvious; although I find none of the modern commentators ‘who take notice of it. In accordance with this principle, both ‘Chrysostom and Theophylact supply it in their paraphrase, expressing the sense by διὰ τοῦ υἱοῦ. After all the *rules* which ‘have been laid down respecting the omission or insertion of the ‘article in Greek, and all the theories which have been advanced, ‘he who investigates for himself, and is guided only by *facts*, ‘will find not a little that is arbitrary in the actual use of it. . . ‘It is plain, in the present case, that *ὁ υἱὸς* is *monadic*; that it designates one individual peculiarly distinguished; and that the ‘pronoun αὐτοῦ is omitted after it; on all which accounts, (according to theory,) the article should be added. But all the

* We have pleasure in again referring our readers to Smith’s *Scrip. Test.* Vol. III. p. 154; and to the learned Author’s *Discourse on the Personality of the Holy Spirit.* p. 50.

† See *Ecl. Rev.* Vol. XXIII. p. 357. Art. Tilloch on the Apocalypse.

'Codices of the New Testament agree in omitting it.'* In reply to these remarks, it may be urged, first, that an unexplained exception would seem to furnish no very solid reason for setting aside a rule established by so extensive a deduction as that which forms the basis of Bp. Middleton's theory. Secondly, that nothing is more unphilosophical than to conclude a usage to be guided by no rules, because it may be governed by different rules, and vary accordingly. Cases may be numerous, in which the Greek writers 'insert or reject the article at pleasure;' and in one sense, this may be regarded as 'an arbitrary use of it.' But it does not follow that, in those cases, the usage is independent of rules, the choice being allowed by rules crossing each other, either of which the writer might follow. For example, it is a general rule, in our own language as in the Greek, that proper names do not take the definite article, for the obvious reason that they are in themselves definite, *including* as it were a definition. But titles and abstract nouns used as appellatives, as a general rule, take the article; because, according to Dr. Middleton's theory, they are the predicate of certain qualities of which the article is the subject. But proper names may be used as titles; and again, abstract nouns may be converted into proper names. In such cases, the rule obviously requires, that the proper name should take the article, and the title lose it. Thus, in English, The King, the Prince, the Deity, the Almighty, are titular appellatives; but Deity, as well as God, is sometimes used without the article, as a proper name; and Duke, Prince, or King loses the article when associated with a proper name; as King William, Prince George, &c. On the other hand, proper names become titles, when we speak of the Cæsar, the Bourbon, the Sefi, the Douglas. Again, we say, the Providence of God, and Providence; the Crown, and Majesty; the Church, and Mother Church; in the one case, employing the word as the proper name of the personified attribute; in the other case, using it as a descriptive title. We do not mean to contend, either that the Article in English and the Greek Article have the same import, or that they are subject to the same rules, but merely cite these as analogical illustrations. At the same time, we are disposed to regard both our definite and indefinite articles as true pronouns, —the one related to *that*, the other to *any* or *one*.

But to return to the instance before us. Professor Stuart, while contending that, according to theory, the word *ὁ* should have the article prefixed, suggests, that 'perhaps it may be here employed as a kind of *proper* name,' and that 'on this account it omits the article, by a license usual in respect to proper

* Stuart on the Hebrews, Vol. II. p. 17. Neither Mr. Valpy nor Dr. Burton notices the passage.

names.' For license, we should say rule. Dr. Bloomfield, adopting this idea, remarks, that had Bp. Middleton noticed this passage, 'he would have found no difficulty in reconciling it with his theory, since he would have seen that *υἱός* may here be considered, like *Χριστός* for *ὁ Χριστός τοῦ Θεοῦ*, as an appellative converted into a proper name, and consequently entitled to the same license which we sometimes find in *Χριστός*.' The same explanation is applied to the anarthrous use of the word *υἱός* at ch. vii. 28., of this Epistle. These two instances, however, may be thought scarcely sufficient to warrant the supposition that Son is here used as a proper name, in the absence of all other evidence of so very peculiar a usage. One of Middleton's rules is, that the article is very frequently omitted before nouns which would otherwise take it, when they are governed by a preposition. According to this rule, then, the passage before us is at once explained. But may not the omission be explained by the construction? The word Son is here *defined* by what follows:— 'whom he hath constituted lord of all.' We sometimes employ the indefinite article in English, when the noun is essentially monadic, but is defined by the phrase of which it forms part: *e. g.* a God too wise to err, a Saviour who died for us. We submit whether the omission of the Greek article in the passage before us may not be accounted for upon an analogous principle, and whether we ought not to read, *ἐν υἱῷ ὃν ἔθηκε κληρονόμον πάντων*, 'a Son whom he has constituted lord of all.' The sentiment precludes the idea that any Son but One can be referred to, since there can be but one Universal Lord.

We must here take leave of the publications which have afforded occasion for these critical disquisitions, and the contents of which might supply matter for a numerous series of articles. Our readers will now, we think, be able to form a correct estimate of their respective merits. It is rather an invidious task, to adjudicate the comparative claims of competitors; but we may perhaps venture to recommend Mr. Valpy's and Dr. Burton's editions as the more suitable for those who have as yet little acquaintance with the labours of critical commentators, for the upper classes of schools, and persons wishing to familiarize themselves with the sacred oracles in their genuine form, without embarrassing their minds with the details of criticism. Dr. Bloomfield's edition, though less suitable for the novice, will be invaluable to all whose profession requires, or whose leisure admits of a more critical study of the Inspired Writings. That he should have been able, 'with such slender means only as an inconsiderable benefice in an obscure situation could supply,' to complete two such arduous undertakings as his "*Recensio Synoptica*" and the present work,—affords a fresh proof, how little learning is indebted to the splendid endowments and rich

sinecures of the Establishment. We regret to find the learned Author adverting to the unsparing sacrifices which he has made, in the service of the Church, of 'health, fortune, comfort, and 'whatever renders life desirable.' He has deserved well both of the Church and of the Christian world, and has fairly earned the highest remuneration that the dispensers of ecclesiastical patronage have to bestow. We shall rejoice to hear that these volumes obtain a rapid and extensive sale; and we hope that the learned Author will soon have the opportunity, in a second edition, to make any use he may think proper of our critical strictures,—dictated, we trust, by no motives inferior to those which have animated his assiduous labours.

Art. II. 1. *The Pedestrian: A Summer's Ramble in the Tyrol, and some of the adjacent Provinces.* M.D.CCCXXX. By Charles Joseph Latrobe, Author of "The Alpenstock." 8vo. pp. 349. Price 12s. London, 1832.

2. *A Three Months' Tour in Switzerland and France: illustrated with Plates, descriptive of Mountain Scenery, and interspersed with Poetry; with a Route to Chamouni, the Bernese Alps, &c.* By the Rev. William Liddiard, Author of "The Legend of Einsiedlin," &c. 8vo. pp. 263. Price 10s. 6d. London, 1832.

THOSE readers who found Mr. Latrobe a pleasant travelling companion among the Swiss Alps, and who were happy to avail themselves of his *Alpenstock* in climbing the Niesen, the Stockhorn, and the Rawyl, without the fatigue of bodily locomotion, will not, we think, be less pleased to accompany him in his ramble through the Grisons and the Tyrol. His is not, however, the book to please or interest every one. Readers whose sluggish imagination requires the strong stimulant of historic legend or romantic fiction, in order to its pleasurable excitement,—those to whom the majesty and beauty of nature, in her lonely recesses, are insipid, unless made the scene of some adventure of love or horror,—matter-of-fact men and utilitarians, or those who expect a traveller to furnish them with philosophical or political disquisitions upon the state of Europe,—will not find much to their taste in Mr. Latrobe's unpretending volumes. Nay, to enter into the spirit of the *Pedestrian*, a reader would need to have some kindred degree of topographical enthusiasm, and to be able to enter into the feeling that inspired poor Bloomfield's finest poem, in which he exclaims:

' From nature and her changes flow
An everlasting tide of joy.'

In fact, the Author writes for 'pedestrian readers,' and for those

who can take in pictures drawn in words, and to whom the terms alp, and loch, and rock and glen are music. For our own parts, though neither mountaineers nor extraordinary peripatetics, we have found a great deal to interest and entertain us in the present, as in the former volume; and we are very glad to be made familiarly acquainted, by means of a pedestrian survey, with the local features and topography of the Alpine region which the Author has explored.

On the 3d of May, our Pedestrian started from Erlenbach in the valley of the Simmen, and proceeded by Balzers to Coire, the capital of the Grisons. Thence, not without great difficulty and peril, the snows of winter not having yet ceased to fall in the higher Alps, he made his way across the ridge of the Julier, 6830 feet above the sea, to the valley of the Engadine, through which the Inn descends towards the Tyrol. This remarkable vale, nearly 60 miles in length, elevated between 5500 and 3840 feet above the sea, presents, Mr. Latrobe says, 'a spectacle of greater opulence than any other in the Alps, or, probably, than any other region of Europe of like elevation.'

'The natural productions are as meagre and as few in number as elsewhere, at this height, where nine months' winter and three months' summer, is the lot of the inhabitants. Yet here, and principally in the Upper Engadine, at the height of 4000 feet above the sea, the traveller meets with numerous villages, displaying a degree of luxury in their architecture, and interior and exterior arrangements, which appears singular, when contrasted with the forbidding features of the savage landscape in which they are placed. Some of the highest villages are the most striking in this respect; and were Celerina, Samaden, and Bevers placed in any other country, they would be called really handsome. Industry is the source of all this wealth, though the theatre of its exertions must be sought for elsewhere than in the Engadine. The natives are to be found scattered through every town and country of Europe, where they are well known as successful refiners of sugar, and as deeply skilled in the art of confectionery. Their love of home brings them back at a later age to this valley, with full purses, devoted to the embellishment of their native village. The architecture is peculiar. The houses are built of rough stone, with a coating of white plaster on the exterior, and a wainscot of larch in the interior. The windows are numerous, but in general small, square, and deeply sunk in the wall, like the embrasure of a battery. Here and there, the white stucco is painted, but seldom tastefully. But above all, the churches are so elegant that it is difficult to believe oneself in a Protestant district. For our good reformers, in general, seem to have been of opinion, that good taste was of the party of the Pope and Cardinals, and to have abjured it accordingly in their ecclesiastical edifices. The churches of the villages above named are, for the most part, decorated with quadrangular towers and cupolas of goodly height and proportion. Further down, towards the Lower Engadine, spires become frequent.' pp. 24, 5.

Who are the architects? Are they natives of these Alpine regions, or foreigners from the sunny side of the mountains? The trade chosen by these emigrants, is a strange choice; and a most curious circumstance it must be deemed, that natives of the loftiest Alps of Europe should be found occupied in refining the sugar produced from the burning plains of tropical countries by the labour of Africans. In the Lower Engadine, the scenery takes a much more romantic character; and there, our Traveller found himself among a people to whom his German was unintelligible. In this remote nook of the Rhoetian Alps, and in some of the contiguous valleys, there still survives a remnant of a language which is neither German nor Italian, but is supposed to be that of ancient Latium and Etruria, in a form entirely distinct from that which it assumed under the Romans. More than half the inhabitants of the Grisons, Mr. Latrobe says, speak this language; and the abbey of Dissentis, founded in the seventh century, possessed, prior to the irruption of the French into this canton in 1799, a library containing many works relating to this ancient tongue; among others, a translation of the Four Gospels. The language is divided into two distinct idioms; the *Romane* or *Cia-lover*, spoken by the peasants of the valleys watered by the Further and Middle Rhine, and the *Ladin*, in use in the Engadine, which is thought to be of later origin, and has more affinity than the former with the vulgar or Roman idiom. The *Romane* is supposed to be a mixture of the language of ancient Etruria with the Celtic dialect spoken by the *Lepontii*, the original inhabitants, with whom the Tuscan refugees peaceably intermingled.

‘When the people of the Grisons embraced the Reformation in great numbers, the Rhetian language was made the language of the pulpit, and books began to be printed in it. The first was a Catechism, in 1551, in the Ladin idiom of the Engadine. In 1640, a translation of the New Testament appeared, many detached portions of the Bible having previously been printed. Indeed, the New Testament was translated into one of the dialects as early as 1560. The entire Bible appeared in 1748. The *Romane* library comprises about thirty volumes, consisting almost wholly of books of devotion; and the *Ladin* enumerates probably as many.’ p. 33.

Had the same enlightened policy been adopted in respect to the Irish language, had *that* been made the language of the pulpit, instead of being tyrannically proscribed and discouraged, Popery would not now be the national religion of the Irish, embalmed in their mother tongue, and endeared by the medium through which it is taught. But England has intercepted the Reformation, and prevented its being naturalised in Ireland; and she is now reaping the bitter fruits of that fatuitous and wicked policy. Mr. Latrobe has given the Lord's Prayer in both idioms. From these speci-

mens, however, we should not have supposed them to be of very remote origin; and we cannot but suspect that they will be found closely related to the Provençal, Waldensic, and Catalanian dialects.

At the Martins-brück, where the vale of the Inn opens for an instant, before it again contracts into the savage pass of the Fins-termünz, the road, crossing the bridge to the right bank, enters the Tyrol. The canton or county which bears this name, comprises the central and eastern portion of the Rhætian, and the westernmost part of the Carnic and Noric Alps. Tyrol, or Teriolis, from which it takes its name, is a small place near Meran, the ancient capital, in the upper valley of the Adige, where the old counts of Tyrol had a castle. A line drawn through the glacier of the Ortler, in a direction nearly *N.* and *S.*, will give a general idea of its western limits, separating it from the Val Teline, the Grisons, and the Voraarlberg. To the east, 'the snowy pyramid of the Great Glockner rises from its sea of ice, as the boundary-stone of the three provinces of Tyrol, Salzburg, and Carinthia.' The chain of mountains to the north of the vale of the Inn, overlooks the well-cultivated plains of Bavaria. From the southern declivities of the Tyrolese Alps, a multitude of streams find their way to the plains of Eastern Lombardy and Friuli.

Our Pedestrian's route led him still to follow the course of the Inn, which winds and 'worms' its way through a succession of narrow clefts and savage defiles, to the romantic town of Landeck; situated in that part of the Stanzer-thal, 'where the more abundant and more nobly descended stream of the Inn, bursting through the narrow ravine, enters the valley, and mingles its waters with those of the Rosanna.' A gloomy castle, in bad repair, crowns a rugged rock on the right bank of the Inn; and a little to the right of this castle, Mr. Latrobe was surprised at finding 'the most singularly beautiful and regular Gothic structure' he had seen among the Alps*. It has three aisles, the centre one terminating in a deep semi-octagonal apsis, with light pillars, brackets and windows of the perpendicular style, very good tracery in the latter, and an excellently groined roof. The doorways, also, are in strict harmony; and there is a purity and chasteness in the general proportion, which, says our Author, 'not all the gaudy and cumbersome trappings of a Roman Catholic interior could destroy.' The position is perfectly beautiful, nor less so the view that it commands. This place forms a point of junction for the three principal roads of North

* A strikingly picturesque view of Landeck will be found in *Heath's Picturesque Annual* for 1832; but the church is dwarfed by the Campanile; and Mr. Ritchie does not notice it.

West Tyrol; that of the Engadine and Southern Tyrol, that of Inspruck and the Lower Inn-thal, and that leading, by the valleys of Montafun and Stanz, to Switzerland and Lake Constance. Our Pedestrian's route was the second of these. The Vale of the Inn increases in interest as you approach Inspruck; and near Zirl, the Martins-wand, a precipitous mass of rock, fronts the Vale, forming a buttress to the Solstein, one of the highest mountains of the range.

These precipices were the scene of a terrible combat between the Tyrolese and their Bavarian invaders in 1703; and an historical legend is connected with the Martins-wand, of which Mr. Leitch Ritchie or Mr. Kennedy would have made good use. Our Author describes better than he narrates; and he tells the story with provoking matter of fact simplicity, without any elegant exaggeration. It is to this effect. In the year 1493, the Emperor Maximilian, while engaged in his favourite pursuit of hunting the chamois on the Martins-wand, suddenly found himself upon the edge of the precipice, in a situation from which he could neither advance nor recede. At a very considerable height, the rock bends inward, and gives place to a large hollow of very singular form and depth. To attain this from below, a small footway leads gradually up through the brushwood which covers the earthy slopes to the west of the precipice; and, on reaching the angle, 'winds cautiously round one or two dizzy corners, and finally ascends by a steep and broken stair cut in the rock, to the landing-place under the shade of the impending masses, which hang over the hollow like a pent-house.' Here, at the height of 740 feet above the Inn, is found a cavern 80 feet in breadth and 60 feet deep; now consecrated by a crucifix 18 feet in height, to which pilgrims are attracted from all parts of the Tyrol. No stair had been cut in the rock, no crucifix had consecrated the spot, when the young Emperor found himself clinging to the rock in the vicinity of this cavern, on the brink of the abyss, and sustained only by the spikes of his cramp-irons. He had wandered from his attendants; and his cries for help were for some time unheard; till they reached the ears of a peasant-girl, who gave the alarm to the inhabitants of the knoll below, and a search was commenced. When, at length, the Emperor was descried, and his person recognized, it was found impossible to render him any effective aid. After a few fruitless efforts, these loyal subjects thought that they could not do better than send off to the nearest chapel for some priests, to chant the service for the dying, while they collected together at the base of the impending precipice, dissolved in tears, and calling upon all the saints to render that assistance which was out of the power of man. The Emperor, believing his death to be inevitable, in this uncomfortable oratory made confession of his sins; and 'the sacred elements and valedictory

'oil were held up to him,' that he might have the satisfaction of considering himself as having received extreme unction. The spikes of his *crampons* were giving way,—nothing remained for his imperial Majesty but to leave hold,—when a wild shrill cry was heard above him, which seemed 'not of this world.' 'I repent,' moaned the Emperor; and his hopes revived. An angel, in the shape of a chamois-hunter, was seen above, descending the face of the same precipice; and by means which, not being recorded, must evidently have been miraculous, withdrew Maximilian from the jaws of death. Mr. Latrobe cites some old German pamphlet for the statement, that his deliverer was afterwards knighted and ennobled by the name of *Hollauer*, 'in memory of the cry he had so opportunely uttered at the moment the Emperor was going to shrink from further effort.' But this is a Protestant Version of the story, and spoils the legend. If you at this day ask a peasant girl of Zirl, what saved the Emperor, she will answer, "a good angel."

Hitherto, our Pedestrian had noticed no costumes of a remarkably graceful character. 'Dirty black caps, body-vestments, and scarlet stockings' prevail in the Engadine. But in the upper valley of the Inn, something of a national costume is perceived, and a singular one our fair readers will deem it.

'Among the male portion of the community, the black or green high-crowned hat with a tassel may be observed; not to speak of the chamois leather breeches. To these the more acceptable name of *shorts* applies to the very letter, as they seldom reach the knee. The latter is consequently bare, as the stocking is gartered below it. The women—I only speak of the peasantry—resemble as to their attire, for the most part, those of their class in the neighbouring countries, and may be distinguished from them chiefly in the three following particulars. First, the head-gear, consisting of a thick, round, dark blue or black machine, something between the cap of a grenadier and a bee-hive in form, and apparently both warm and weighty. Into this the head is inserted to a considerable depth; and I do not know to what to compare a parcel of old women upon their knees in the fields, (for so they are constantly seen,) if not to a swarm of gigantic moles. In the second place, I should notice the stockings, which are ordinarily worn without feet, shoes being also a superfluity. And thirdly, the petticoat, or petticoats; (for, to produce the effect usual, they must indeed be many;—these start out from the hips with such an unnatural swirl, that, not being remarkably long, the lower part of the woman looks like a bell. I understand that a kind of wooden yoke or hoop is used to produce this effect.' p. 47.

In the Lower Innthal, below Inspruck, the female costume becomes increasingly hideous.

'From Schwatz to Kufstein, the most preposterous stockings prevail, being a long woollen cylinder of about 4 feet in length, without footing, which, after being drawn on the leg, is rolled down, and

disposed in broad round plaits or rings from the knee to the ankle, so that the fair sex seem at a distance to have been furnished with supports like those of the hippopotamus. But this is not all. It would seem that as the rattle-snake gets an additional rattle to his tail every year, so the women of Schwatz add a fresh woollen petticoat every twelve months, such is their preposterous appearance; and all being short, they fly off from the waist in a marvellous manner. An old woman of the Lower Innthal looks like a walking mushroom.'

pp. 67, 8.

Innsbruck or Inns-bruck, which has been the capital of the Tyrol since the thirteenth century, is situated on the banks of the Inn, more than 2000 feet above the sea *, encircled by mountains which tower to the height of from 6000 to 7000 feet above the plain of the Inn. To the north, the Great Solstein is seen rising above the Martins-wand to the height of 9106 feet above the sea. The Iser springs from the northern acclivity of the latter, from the summit of which the view over the plains of Bavaria is said to extend as far as Munich. In the city itself, there is not much to arrest the attention of the traveller, except the mausoleum of the Emperor Maximilian, which Mr. Latrobe styles 'an astonishing work of art', occupying the centre of the main aisle of the Church of the Holy Cross; and, in a corner of the same church, the plain marble flag-stone which covers the ashes of Andrew Hofer.

'A peasant,—but their proximity brings no dishonour to the imperial remains which repose under the same roof. It is fitting that this should be his resting-place. In this church he celebrated that day of thanksgiving which goes by the name of "Hofer's Festival," when, in 1809, his native country was freed for a third time from a foreign yoke, and its capital again resounded with the name of KAISER FRANZ (The Emperor Francis)! A name which, in the war-cry and the prayer of the Tyrolese, always stood linked with GOTT and VATERLAND (God and our country or father-land). How little that proud distinction was merited, the history of the Tyrol for the last twenty years will tell.' p. 61.

A well authenticated and detailed history of the war of 1809, our Author remarks, is yet a desideratum, and one which it is becoming increasingly difficult to supply.

'It was to be supposed, that the annals of France, Bavaria, and Austria would give very different accounts of this episode in their mutual warfare; but while the two former of these have written like

* Mr. Latrobe says, 1325 feet above the sea; a misprint, perhaps, for 1825 feet. Madrid, which is 309 fathoms above the sea, has been reckoned to stand as high as Innsbruck. Mr Ritchie makes the Tyrolese capital, however, 2124 French feet above the sea, on the authority of Zallinger. See Pict. Annual for 1832. p. 229.

enemies, the latter has not written like a friend: for it felt that to publish the knowledge of the truth, was to publish its own shame. The Tyrolese have but few authors amongst them; and it appears that the Imperial interdict prevented the publication of a chronicle prepared by Baron Hormayr.* p. 74.

The attachment of the Tyrolese to the House of Austria, so heroically signalized, so basely requited, was not in its origin wholly unreasonable. The county had originally fallen to the dukes of Austria by the bequest of Margaret, the last of the race of the counts of Tyrol, whose first husband was of the house of Habsburg; and the possession was confirmed to the Austrian dukes by the Emperor Charles IV. Many of the princes of Austria, appreciating the value of the Tyrol, favoured its inhabitants: and to Frederic IV., the Tyrolese ascribe the foundation of their comparatively free constitution, and many privileges and immunities, which, till of late, were considered sacred. The country was governed by a representative body, convened from time to time, and composed of deputies from the Four Estates. When, by the treaty of Presburg, in Dec. 1805, the Tyrolese, as yet unsubdued, were abandoned by Austria, and given over to the detested rule of Bavaria, it was expressly stipulated and solemnly promised, that they should retain inviolate their former institutions and government. These promises were forgotten. The ancient constitution was undermined; the representative body was annihilated; public funds and ecclesiastical property were confiscated; and a novel and vexatious taxation was introduced; and thus, the ancient hatred of Bavaria was inflamed by the oppression resulting both from public ordinances and private aggression. These circumstances, without taking into account the romantic affection once entertained by these mountaineers for their Emperor, will sufficiently account for the national revolt which effected the first expulsion of the French and Bavarians from the Tyrol in 1809. Moreover, the peasantry were encouraged and directed by their priests, without whose aid, when did a cause ever become national, or an insurrection ever prove successful? It is when patriotism is allied to religious feeling, or to that fanaticism which is instead of religion, that it becomes invincible†. One of the most singular circumstances

* By far the most authentic work, Mr. L. says, is Professor Bertholdy's "*Kriege der Tyroler Landleute in Jahre 1809.*"

† Among the leaders of the Tyrolese, was a Capuchin friar, Joachim Haspinger, who, 'throughout the war, whether buried in the silence of his cell, or combating in the first rank, manifested true devotion to the cause of his country. He was of athletic make, and always appeared, even in battle, dressed in his dark-brown mantle with corded waist; using no other weapon than a massive ebony crucifix, by appeals

that attended this first successful struggle, and which tended to raise the enthusiasm of the Tyrolese to the loftiest pitch, is thus narrated.

‘ Among the Bavarian officers in Inspruck was Colonel Dittfurt, a man of a bold and uncompromising disposition, and of distinguished military reputation. He was believed to have been one of the main causes of the separation of the Tyrol from Austria, and for this reason was detested by the peasantry. Moreover, having been sent early in the year into the Fliemsthal, to enforce the new system of recruiting set on foot by the Bavarians, but resisted by the Tyrolese, he committed divers excesses, and added to the measure of deep hatred, which was treasured up against him till this day of retribution. At Inspruck, he saw too late what was the real character of the peasantry he had despised and oppressed; and, escape being impossible, resolved to die with honour. He fought in the streets with desperate valour, and though pierced with four balls, still urged resistance. Even when in the hands of the Tyrolese, he continued to rave with impotent wildness over schemes of vengeance, and modes of defending the country. But the circumstance particularly alluded to, was the following:—that, while lying faint and bleeding in the guard-house, whither he had been conveyed after capture, he suddenly turned to the by-standers, and asked with solemnity, who it was that headed the Tyrolese in their attack? Upon being told, that the peasants had had no particular chief, but had combated, each and all, for God, the Emperor, and their homes; the wounded man insisted that this could not be, for that he had frequently seen their leader pass him in the *melée*, upon a white charger. Upon this wild expression, the enthusiastic fancy of the peasantry immediately raised the belief, that they had really been headed by one of the blessed saints, visible to their foes, though invisible to them, and were more than ever convinced of the holiness and justice of their cause.’ pp. 82, 83.

But the same success did not attend the operations of the main Austrian armies either in Germany or in Italy; and the defeat they sustained at Wörgl, on the 13th of May, laid Inspruck again open to the enemy. The march of the French and Bavarians from Wörgl up the Innthal, was marked by the most unjustifiable and barbarous ravages. The whole of that ‘glorious valley,’ smiling with a luxuriant vegetation, and rejoicing in the spring, was converted into one widely deformed and desolate field of destruction. The villages and hamlets were given to the flames; the town of Schwatz was completely destroyed; and the population which escaped the sword, were driven forth like sheep

to which he, one moment, raised the devotional heroism of his companions, and the next, made use of it to break the heads of the Bavarians: His *nom de guerre* among the soldiers of that nation was *Rothbarb*, or the Red-beard, from a long flowing appendage of that kind, which he kept trimmed with great care.’

to herd upon the mountains. The enemy re-entered Inspruck on the 19th. Towards the close of the month, the Bavarian General received orders to pursue the Austrian division under Marquis Chastelar; but, in descending the Lower Innthal, he was attacked, along his whole line, by a peasant army hastily collected, and aided by about 1000 regulars with five guns. After two desperate battles, in which the Bavarians lost fifteen times as many as their opponents, the former effected a rapid retreat; and the Tyrolese, on the 31st of May, made their second triumphal entry into Inspruck.

The ensuing six weeks were occupied by the Tyrolese leaders, in endeavouring to bring into order the civil and military affairs of the country; but the want of money, the difficulty of preserving any thing like military discipline in the patriotic levies, the improvidence of the peasantry, and Bavarian intrigues, rendered these attempts wholly ineffective. At length, on the 17th of July, the news of the decisive battle of Wagram and the armistice of Zuaime 'came like a thunderbolt upon the people and their chiefs.' The Austrian General Buol was still in the Tyrol; but he now received positive orders to evacuate the country, and to surrender it to the Bavarians. At this intelligence, the confusion and dismay were extreme. The Tyrolese at first insisted that the orders received must be forged, and refused to allow the regulars to retire. It was at this crisis that Hofer, who till now had appeared only as the leader of the brave *landsturm* of his native valley, was called upon to assume the office of commander in chief of the patriot army. At length, the Austrians were permitted to depart. Baron Hormayr, the Imperial Intendant, and many of the chiefs and functionaries, despairing of the cause of liberty in the Tyrol, followed in their train. Among them was Speckbacher himself, who had organized the first rising in the Innthal, and distinguished himself by the energy and fire of his character, but who had suffered himself to be persuaded by the Austrians, that nothing more was to be done for his country.

'While descending the southern side of the Brenner, it happened that they met Andrew Hofer. Though they passed without halting, Speckbacher's person had caught the quick eye of the Tyrolese chief, and an expression of surprise and grief was borne by the wind to the ear of the former. It was unnoticed by his companions, but sank deep into the bosom of him to whom it was addressed. A mental struggle was the consequence, which terminated in his secretly quitting the car at the first post-house, procuring a horse, and rejoining Hofer. The result of their interview was a renewed determination, never to desert the Tyrol while a blow could be struck in its defence.' p. 102.

For some time, however, Hofer remained at his cottage in the Passeyrthal, undecided how to act; and Speckbacher, Haspinger, and the other chiefs had recommenced hostilities, before he had

been roused from the apathy which was the effect of a fit of despondency. On the last day of July, the Duke of Dantzic had entered Inspruck, and threatened to advance with his whole force over the Brenner into the Southern Tyrol. Early on the 4th of August, in consequence of pre-concerted measures, the sound of the alarm-bells, tolling simultaneously from vale and mountain, summoned the peasantry to recommence hostilities; and from that morning till the 11th, the deep vale of the Eisack, the open plains of the Sterzinger-moos, and the heights of the Brenner, were the scenes of a terrible struggle between the Tyrolese and their invaders, which completely undeceived the Duke as to the character of the peasantry he had thought by a blow to subdue. Before three days, he returned, a fugitive, and in disguise, to Inspruck. On the 13th of August, another fiercely contested action took place between the Tyrolese under Hofer and the remains of the Bavarian army. The former had taken post on their favourite field of battle, the Iselberg; and the Duke formed his line opposite to them, between the city and the foot of the mountains. The bridge of the Sill, and the church-yard of Wiltau, within whose sacred precincts lay interred the bodies of their brethren slain in the former engagements, were again the scenes of the most terrible slaughter. But victory remained with the Tyrolese; and before sunset, the humbled invaders had evacuated Inspruck, and were in full retreat down the Innthal, with Speckbacher hanging on their rear. On the 15th, Hofer made once more his triumphal entry into the mountain capital. The conduct of this extraordinary man during his brief administration of the government, is thus described by Mr. Latrobe.

‘Considering the difficulties by which this singular man was surrounded, and his apparent inadequacy for the duties of legislation which he was now imperatively called upon to discharge, it is truly wonderful to consider how much was effected, as long as transient tranquillity, and the absence of disturbances from without, allowed him to proceed with his labours with little interruption. He partially succeeded in restoring the ancient form of government as it had existed before the Bavarian innovations. He levied such taxes as were absolutely necessary for the continuance of the war, re-opened the courts of justice, and coined money to some amount. The enthusiastic love borne to his person by his countrymen, caused the regulations which he saw fit to publish for the general good in the name of the Emperor, to be generally respected: and during the course of the two following months, both the civil and military organization of the country were in a measure redeemed from the disorder into which the varying fortune of the summer had cast them. Many of those chiefs who had fled from the Tyrol with the Austrian regulars, as we have related, when at the end of July the affairs of their native country seemed desperate, had heard in their places of retreat, with mingled joy and shame, of the unhopèd for and brilliant successes of their brethren; and now thirsted to re-

turn. Among the number of these were Eisenstecken and Sieberer, who made their appearance at Inspruck on Sept. 28th, as bearers of letters from the Emperor, with three thousand ducats, the first pecuniary assistance that the court of Austria had afforded, and of a gold chain and medal from Francis to Andrew Hofer. It was long before the latter could be persuaded to see them, so deeply did he feel hurt by their having abandoned him in the hour of distress. The 4th of October was appointed for a solemn day of thanksgiving. The Bishop of Wiltan celebrated High Mass in the great Franciscan Church of the Holy Cross; the *Te Deum* was chanted; and, after the exhortation, Hofer kneeling at the foot of the mausoleum of Maximilian, was decorated by the hand of the prelate, with the gift of the Emperor, amidst the tears and acclamations of a great multitude of the Tyrolese. Many anecdotes are upon record with regard to the conduct of this patriotic man during this period. He took up his abode with his adjutants and attendants at the castle, but affected no state, retaining his national costume and long black beard, and the rustic simplicity of his manners. He was always accessible to his countrymen, who continued to address him by the familiar name of 'Anderl,' and none gave him the title of 'Your Excellency,' but those who desired to ridicule him. He lived in the most simple manner, and it is calculated that the daily cost of his personal entertainment at Inspruck, did not exceed one florin, or fifteen pence of our money. Unfeigned and heartfelt devotional simplicity seems to have been one of his principal characteristics. Whoever dined with him, was afterwards required to join him in his evening devotion, whatever might be the difference of their rank: "we have eaten together," said he to them, "let us also pray together."

pp. 285—287.

The sequel is melancholy and tragical. After some temporary successes, Speckbacher was defeated by the Bavarians at Melek; and on the 25th of October, the enemy was again in possession of Inspruck. In the mean time, the Peace of Vienna was signed, and Hofer received an order from the Archduke to lay down his arms. He obeyed, and issued a proclamation advising his companions throughout Tyrol to follow his example. Suddenly, in an evil hour, a Tyrolese officer, named Kolb, undertook to incite the people to believe that the official report of the Peace, received by Hofer, was a forged document. This idea was unfortunately embraced by Hofer himself, who, a few days after his first proclamation, issued another, urging his countrymen to continue the war. The consequence was, that, during the greater part of November, the peasants were induced to maintain an unequal struggle against overwhelming numbers, in which more Tyrolese blood was shed than during the whole war hitherto. By the middle of December, opposition was at an end. Some of the leaders in this last struggle had fallen with honour; Kolb and others escaped over the mountains to Austria; but a number, less fortunate, were taken prisoners and shot, for having borne arms after the publication of Eugene Beauharnois's proclamation.

ordering a cessation of hostilities. Hofer, for a time, concealed himself; but, in January, the place of his retreat was betrayed by a traitor, 'once his intimate friend,' and he was conducted a prisoner to Mantua, and shot.* Haspinger, who had not joined in the last fruitless and fatal struggle, after lying hid among faithful friends for nine months, escaped, in the monkish habit, to the abbey of Einsiedeln in Switzerland; and thence, by way of the Grisons, the Veronese, and Friuli, to Vienna. Speckbacher was less fortunate; and his adventures and sufferings, as detailed by Mr. Latrobe, on the authority of his widow and children, from Christmas 1809-10, till the beginning of the following May, were such as few could have endured or survived. It reflects deep disgrace upon the Tyrolese character, that the high price set upon his head by the Bavarian Government, induced his own countrymen to be his pursuers. After surmounting almost incredible difficulties and perils, he made good his escape, but with a broken constitution, to Vienna, where, in the following year, he was joined by his wife. On the restoration of Tyrol to the dominion of Austria, Speckbacher returned to his native valley, where he closed his days in 1820.

These facts, with additional interesting details, Mr. Latrobe has distributed over different parts of his personal narrative, with a view to relieve the sameness of topographical description. His readers would, we think, have been better pleased, had he given the story unbroken. No one likes to have a tale dealt out to him in scraps. Had the historical sketch been thrown into a distinct chapter, it would have formed an attractive feature of the volume; and the reader would have tracked, with the *Pedestrian*, the localities referred to in the story, with increased interest.

The conduct of Austria towards these brave people, since the Treaty of Vienna once more consigned them to her leaden sway, has been such as must inspire universal indignation. At this very day, says Mr. Latrobe, the Tyrolese peasant holds down his head, when you speak to him of his past deeds and sufferings, and mutters: 'The Emperor has forgotten all that we have suffered, and he takes from us even those rights which the Bavarians left us. *It was a foolish war.*'

'The present state of the Tyrolese is far from that which every generous mind could wish; and Austria will one day reap the bitter fruits of her narrow and ungrateful policy towards the bravest and

* 'His wife and family were permitted to retire to Vienna, where the Emperor gave them an estate, and settled a pension on them. His only son John is at present settled in Upper Austria.' But Mr. Latrobe found Hofer's widow occupying his cottage, now 'a well known inn, near St. Leonhard's.'

most devoted of her children. Her conduct during the war of 1809 was indefensible, in instigating them repeatedly to stand in the breach against an overwhelming force, which she herself had not the strength to confront ; leaving them finally to extricate themselves from the effects of their imprudence, and at the mercy of their enemies. And her conduct at this day is yet more reprehensible ; when, forgetful of the past, she treats the inhabitants of the valleys as the trophies of a recent conquest, rather than as those who have shed their blood, century after century, for the House of Habsburg, and honourably and victoriously upheld its banner, at a time when it was soiled and trampled on in every other corner of her dominions. But it is with nations as with individuals ; and the most devoted affection may be eradicated from the bosom of a whole people by ingratitude.' p. 315.

Mr. Latrobe describes the Tyrolese, with whom his extensive peregrinations through their valleys must have made him somewhat familiarly acquainted, as a light-hearted race, fond of hilarity ; ' greatly addicted to musical sounds, however rude,' as well as to dancing, and to games of chance ; and priding themselves upon their skill in poetry, ' so far as rude, pastoral, satirical, ' and epigrammatic verse can lay claim to the name.'

' They have the character among their neighbours, of being rude to excess in their social intercourse, and it appears to me that such is the fact ; yet their frank bearing and real kindness of heart outweighed that defect. They are extremely fond of teasing one another, and will say the most bitter things too in pursuit of this pastime ; yet I never remember to have seen blows given in consequence. Their wine, sour and sharp as it is, seems to have the power of washing away all real unkindness. It will have been understood, that they are devout in their religious observances ; and here the Roman Catholic religion appears, in spite of its abuses, in an infinitely more favourable light from the unaffected devotion of its followers, than in infidel Italy. The manners of the Tyrolese are not the most pure ; the custom of the country winking at considerable licence among the unmarried. Justice however obliges me to add, that conjugal infidelity is rarely known among them. The most influential men among the peasantry have always been the innkeepers ; and this is easily understood. They are, in general, men of more enterprising mind than their neighbours ; mostly superior to them in wealth, and, though without the aid of superior education, possessing greater advantages from their constant intercourse with men of all classes, both at home, and by attendance at distant fairs. Such were Hofer, Mayer, Kemenater, and many other of their favourite chiefs.' p. 284.

Of the light-heartedness and improvidence which characterize these mountaineers, and distinguish them from their graver Swiss neighbours, most provoking evidence was afforded to their leaders during the war. At a crisis when ammunition was alarmingly scarce, both among the Austrians posted on the Brenner, and with the *Landsturm*, the Tyrolese peasantry were, as usual, ' marrying, baptizing, and feasting, and expending their gun-

' powder in *feux de joie*, without the slightest forethought of the ' consequence of that heedless extravagance.' (p. 93.) A difference in the shade of national character, as well as in the outward garb, distinguishes the inhabitants of the Southern Tyrol from those of the great northern valley. The latter approach more nearly to the Swiss. The costume of the Innthalers has already been described. The style of architecture in their upper villages and hamlets, is decidedly Swiss. In person, the men, though neither tall nor very muscular, are lightly built and active, and, upon the whole, our Author says, a fine race. The inhabitants of the Zillerthal, are distinguished for their manly beauty, and also shew the best taste in their dress. The Zillerthal falls into the main valley of the Inn, running up between 30 and 40 miles into the heart of the Alps, and presenting in its general character a strong resemblance to the more fertile and productive portions of the Swiss range. From its upper extremity, a footway traverses the glaciers into one of the diverging valleys of the Pusterthal; while from Zell, the chief village, another mountain path passes into the Pinzgau or valley of the Salzach, in the extreme east of the Tyrol. Of the Pusterthal, through which the Rienz descends towards the s.w., to meet the Eisack in the vale of Brixen, and of its inhabitants, we have the following description:—

' The general character of the valley of the Rienz rather disappointed me. Its fertility is however great, where there is place for it, and the inhabitants are very numerous, and a fine picturesque race. Though the surrounding mountains are in general by no means striking, their higher regions contain some of the finest pasturage in the Tyrol.

' The inhabitants are distinguished in many respects from their brethren in the great northern valley. They are, in general, of a fuller make than the latter, and have handsomer countenances. In the male costume, though, in general, the black leather chamois breeches, green suspenders and belt, are preserved, yet there is much more expense and taste displayed in their fashioning and colours. The hat is totally different, being a broad-brimmed yellow article, decorated with a large quantity of green ribbon, instead of the high crown and tassel elsewhere described. I noticed that the hair was in general worn long behind. The women, as elsewhere, are much less remarkable for a prevailing costume than the men. A red vest and red pair of stockings, with the absence of the hideous cap and non-descript hoop, principally distinguished them from the Innthalers. The Pusterthalers are considered the richest peasants in Tyrol. The crops, besides the hay and barley, generally cultivated in Tyrol, comprise a little maize and flax. The cheese is here as elsewhere, detestable beyond all belief. You perceive already in the character of the Pusterthaler, elevated as his valley is, that he has the sunny side of the Alps for his birthplace; for though gesticulation is but sparingly in vogue, the habit of violent screaming in general conversation, reminds you forcibly of Italy. I often lift up my eyes from my occupation, in the idea, that I shall see

blows or worse in a corner of the common apartment, where a special committee of peasants are occupied with some subject of dispute: but no—there they are, perfectly motionless, sitting, leaning on their elbows, with their heads and noses close together in the middle of the table, screaming and swearing like so many madmen: but they mean no harm, and not a finger is stirred.

Forest cultivation here, as elsewhere in the Tyrol, is greatly neglected. Indeed I have already come to the conclusion, that the Tyrolese are, in general, indolent, unenterprising beings; obstinately content to do as their fathers have done before them, and not easily roused to attempt any thing which is not absolutely demanded by present want or present pleasure. Let that principle be what it may, we see in Switzerland the beneficial effects of another system, and a more elevated way of thinking. With what I have already seen of the Tyrol, and that is the portion the least favoured by nature, I should be inclined to say, that it was a country of far greater capability than its neighbour, and of far less improvement, in consequence of the absence of knowledge and of proper attention to its interests. With regard to the towns and villages of the Pusterthal, little need be said, as I observed no great peculiarity. The outward form and proportions of the village churches are in no wise comparable with those in the Upper and Lower Innthal. The interior is, as usual in the Alps, overloaded with tasteless ornaments, and a showy display of tinsel artificial flowers, filagree, hideous daubs, and *ex votos*. The length of the valley of the Rienz, from Töblach to Mühlbach, may be about thirty miles.

pp. 124—126.

We must now take leave of the Tyrol, and hasten to close our account with the Writer to whom we are indebted for the most complete and distinct description of that romantic region that has hitherto appeared in our language. Our Pedestrian did not confine his ramble to the Alps; and the reader will be pleased to descend with him for a while, through the vale of the Adige, to Trent, and thence to Padua, Arqua, Venice. Mr. Latrobe passed some time at Trieste, of which he gives a good account, and then took his passage to Ancona, and crossed the Apennines to Spoleto and Rome. Indisposition, the effect of imprudent exposure under the fierce sun of that insidious climate, drove him back to Ancona and Trieste. There, with more than ordinary satisfaction, he resumed his alpenstock and knapsack, thirsting after the fresh breezes, shadows, and waters of the Alps. Crossing the plains of Friuli to Udine, our Pedestrian proceeded by the Pass of Monte Croce, leading from the vale of the Tagliamento into that of the Gail, within the frontiers of Carniola; and thence to Lienz, in the noble valley of the Drave. He did not, however, consider himself again in the Alps, till he had crossed the Isberg into the valley of the Mölbach, in Carinthia. At the head of this valley, the Great Glockner rears its snowy pyramids above its gigantic glaciers, to the height of 12,000 feet above the sea, at the junction of three chains of

the higher Alps, separating Tyrol, Carinthia, and Salzburg. Our Author's adventurous route lay across the glaciers of the Glockner into the Vale of the Isel, whence he made his way once more into the valley of the Rienz. He then diverged from his direct route to Botzen, for the purpose of exploring the Gaderthal and the Grednerthal, lateral valleys opening into the Pusterthal. After a day's halt at Botzen, he ascended the valley of the Adige to Meran, the old capital of the Tyrol; and then struck into the great military road leading over Monte Stelvio, the loftiest pass in Europe. Instead of crossing that *col*, however, our Pedestrian turned homeward, and gaining the head of Monte Brauglio, crossed the boundary of Switzerland, and entered the Grisons. The Pass of the Buffalora led him, by way of the savage Val del Forno, into the Engadine; and that of the Albula into the Rhine-valley, which he descended to Coire. He then determined to ascend the Vorder Rhine to its source, and to gain the Canton of Bern, by the passes of the Ober-Alp and the Susten. By this route, he once more reached the home from which he had started in the Simmenthal.

Many readers may feel disposed to envy the physical energy, the practical philosophy, and the mental independence which carried our Pedestrian through all the self-inflicted hardships and perils of this adventurous walk among the Alps, and without which the pain would have preponderated over the pleasure. Some may be curious to know, what powerful motive impelled, or what specific object allured 'the traveller'

'with steps unceasing to pursue
Some fleeting good, that mocks him with the view.'

Was it the love of science? Mr. Latrobe discovers some knowledge of both botany and mineralogy, although he never obtrudes his attainments upon us; but he was no collector; and, moreover, he does not describe the scenes he visited, like a dry dissector of nature's anatomy. Is he an artist? He has given us no proof of the fact. If he has brought home any sketches, we should like to see them. Some of the worthy people in the Tyrolese concluded, naturally enough, that he must be an engineer or surveyor; but he appears to have travelled without either barometer or theodolite. Did he travel for the purpose of 'taking notes and printing them'? There are no signs of book-making in the volume; no symptoms of literary vanity; nor even any attempt to magnify his Pedestrian achievements. We must do Mr. Latrobe the justice to bear testimony to the unaffected simplicity of character which the volume displays, in its freedom from all pretence, or unpleasing egotism. One circumstance deserving of remark is the perfect security in which, alone and unarmed, he traversed countries in which there is nothing like

a police, and not a very advanced degree of civilization. In his directions to Pedestrians, which will be found invaluable to any persons disposed to undertake a similar pilgrimage, Mr. L. expressly dissuades them from encumbering their knapsack with the superfluity of pistols. We know not whether this advice might be extended to travellers exploring the Pyrenees or all parts of the Apennines. Mr. Liddiard tells us, that he met at the *table d'hôte* at Altorf, a traveller who seems to have been of our Pedestrian's school. 'Although he preferred his own society to any other while passing over the mountains, his communicative disposition evidently proved that, in his choice, he was not actuated by any misanthropical bias. While alone, he said, he was his own master, free and unshackled, and at liberty to take whatever path he pleased, without consulting a companion. He seldom or never took a guide.' All this answers to our Pedestrian himself; but Mr. Liddiard adds: 'In this manner, by his own account, he had crossed the Pyrenees; a matter he seemed to consider of more difficulty and danger than traversing any part of Switzerland.' And then the Rev. Gentleman proceeds to say that, 'above all things,' the traveller should be provided with a brace of pistols. Whether this advice was given him by the stranger, or whether it is his own gratuitous caution to his readers, is not clear. We are inclined to think that, where they are needed, they are likely to be of little use as a security. A well-schooled pedestrian, able to make himself understood in the *patois* of the natives, and willing to fall in good-humouredly with their ways and customs, furnished with the means of paying for his lodging, and yet carrying nothing so much worth stealing as fire-arms, would, in all probability, traverse even the Pyrenees more safely than if he trusted to any means of self-defence.

Mr. Liddiard is an artist and a poet; and the chief object of his tour was, he tells us, to visit *Morgarten*, where the battle was fought in which the Spartan 'Swiss proved victorious' over an invading foe, as also the splendid monastery of Einsiedeln, which gives the title to a metrical tale he was then writing. He travelled in the ordinary way, by steamer and *voiture*, to Geneva, which the reader reaches at p. 48. He then proceeded to Chamouni, crossed the Col de Balme to Martigny, and returned to Geneva by rounding the Swiss side of the Lake. His second excursion was from Lausanne to Bern *par calèche*; thence to Thun, where he embarked in a *bateau* for Interlacken. A *char au banc* conveyed him to Lauterbrun, where he took a sketch of the fall of Staubbach, which forms an attractive frontispiece to the volume, and of the Jungfrau as seen to advantage from this valley. In crossing the Schucken to Grindelwald, Mr. L. became, extemporaneously, a pedestrian, through distrust of his mule. Beds at a comfortable *auberge* and a sociable *table d'hôte*

recompensed the novel exertion. In descending the Scheideck, the Author's party was increased by a 'travelling school,'—about thirty or forty scholars of Mr. Fellenberg's celebrated establishment at Hofwyl, all dressed in a uniform jacket of hunter's green, with a cap to correspond, and each furnished with a large tin box for the purpose of collecting botanical specimens. Further on, they were joined by a sketching party, consisting of a gentleman and two ladies; but alas! the ladies were too much fatigued to enjoy the scenery, much less to use their pencils.

'This accounts,' says Mr. L., 'for the very few views you meet with of the more majestic scenery of Switzerland: those usually to be met with in ladies' portfolios, who have had courage and enterprise enough to make the attempt, generally consist of sketches taken at or near the inns at which they stop. The only lady it has been my fate to meet with, who was in possession of any thing of a sketch characteristic of the wilder features of these Alps, told me, she left England an *invalid*, and returned to her native land much better in health, after having descended steepes on the brink of abysses, where one false step would be certain destruction, and where she was compelled always to retain two guides.'

One to hold the mule back by his bridle, and the other to hang upon his tail! Many ladies now, however, we are told, take up their abode for the summer at Interlacken, 'where there are several boarding-houses, whence, at their leisure, amateurs may issue forth with their pencils.' Thus far has the march of civilization advanced into the Alps; and Englishmen who wish to travel in private, are driven from Switzerland, and obliged, like Mr. Larobe, to strike out new routes further east. We can conceive how our veteran Pedestrian would receive the proposal to take charge of a female companion in his next Alpine excursion—unless, indeed, it were some Tyrolese lass that could climb with the chamois, and handle the alpenstock.

The remainder of Mr. Liddiard's route comprehended Lucerne, the passage of the Righi, Lake of Uri, Altorf, Schweitz, Morgarten, Einsiedeln, the Lake of Zug, and back to Bern. We are sorry that we cannot compliment the Writer upon using his pen to so much advantage as his pencil. The model of his narrative seems to be Sir John Carr's 'Pocket-book;' but Sir John was generally entertaining, and his sentimentality was not quite so insipid. Lord Byron might be allowed to say, that 'he always found himself more religious on a fine day:'—we all know the character of Lord Byron's religion. But we are sorry to find a clergyman not only citing the sentiment with approbation, but stating that he never passed 'such a sabbath,' 'never was in such an appropriate temple,' as when sailing across the Lake of Lucerne. When a Writer assumes the title of 'Reverend,' he should pay a little regard to appearances. Our Author's sentimental

veneration for the 'great Poet' of Ferney is not *quite* so revolting as is his language, when he speaks of returning from Chamouni with 'a more exalted opinion of the great Maker of the Universe'; and palliates the idolatry of the old pagans who worshipped the Sun and Moon, by describing these as 'his *sublime representatives*'! Of Him who is the true 'Image of the Invisible God,' he appears to have little knowledge.

Art. III.—*The History of the Church of Christ*: in Continuation of the Work of the Rev. Joseph Milner, M.A. and the very Rev. Isaac Milner, D.D. F.R.S. By John Scott, M.A., Vicar of North Ferriby, and Minister of St. Mary's, Hull. Vol. III. 8vo. pp. xx. 617. London, 1832.

THE volume of Mr. Scott's Continuation of the Milners' History now before us, commences with an account of the Disputation of Berne. This was the chief of the public meetings for discussion held in Switzerland, and was summoned by the grand Council of the Canton, by an ordinance published in November, 1527. Much opposition was made to the project by the prelates and their adherents. The bishop of Lausanne told the council, that 'they had no persons among them sufficiently learned in the 'scriptures to engage in a discussion of so great importance,' as that which was proposed for the determination of the points in difference, between the supporters of the Romish tenets and the abettors of the new opinions. The Emperor urged the Bernese Government to refer the whole question to a general council, and, in the mean time, to the approaching diet of Ratisbon. The meeting took place in the church of the Franciscans, and was continued from the 7th to the 26th of January, 1528, inclusive, with the exception of only one day. Two sessions were held daily, and each session was opened with prayer. Among the reformed who attended were, Zwingle, Œcolampadius, Pellican, Bullinger, Haller, Capito, Bucer, and others of distinguished reputation. The first proposition debated in the assembly was brought forward by Haller, as principal pastor in Berne, and affirmed the primary articles, that Christ is the only head of the Church, and the written word of God the only rule of its faith. Of the scriptural learning of the Romanists who attempted to answer the reformed disputants in this part of the debate, there is a precious specimen in the arguments of Alexius Gratt, a Dominican of Berne; who, attempting to prove the pope to be the head of the Church, asserted that his holiness had received this supremacy from St. Peter, to whom our Lord with that intent gave the name Cephias, 'which,' said Gratt, 'is a Greek word, signifying a head, or chief:—so, he added, he had read in the vocabularies! Five days and a half

were occupied with the discussion of the first article. Other propositions followed, and were successively debated ; and the disputation resulted in the establishment of the Reformation in the territories of Berne, and in strengthening and extending the influence of its principles in other directions. It must, however, be confessed, that, in the proceedings which followed this disputation, many circumstances are found which cannot be represented as in accordance with the primitive modes of propagating the religion of Christ ; and the evils which were consequent on the deviations were neither few nor light. The council of Berne issued an edict on the 7th of February, sanctioning the articles which had been discussed in the disputation, and prohibiting the clergy to teach or speak contrary to them. They sent deputations throughout the canton, to explain the decree to the people, and to ascertain their sentiments by their votes ; and the retaining or the immediate abrogating of popish rites in each community, was to be determined by the majority. Other measures were taken by the Bernese, which manifested the irregularity and misdirection of their zeal in enforcing the reformed religion. The Roman Catholic cantons were thus irritated, and occasions were furnished of animosity and strife, which committed both parties to the perils of actual warfare. Hostilities were more than once averted, but the intemperate conduct of the Zurichers supplied fresh grounds of quarrel. At length, on the 8th of October, 1531, the five Roman Catholic cantons declared war against Zurich ; and the battle of Cappel followed, in which Zwingli fell, and the reformed sustained a disastrous defeat. The heroism of Zwingli had its proper scope in the intrepid boldness with which he assailed the superstitions and errors of the corrupt community from which he separated, and in the defence of the principles which he opposed to them. Here we fail not to express our admiration of his character and conduct ; but we may wish that the circumstances of his death had been different. Neither the command of the council nor the customs of his country, seem to furnish reasons by which we might vindicate his accompanying the army, and taking a part in mortal conflict. He had previously exerted his influence in favour of peace, and laboured with great assiduity to effect an accommodation ; and when the hope of promoting a pacification failed, he would willingly have retired, ' could he have done so with propriety, or ' without disobeying the orders of his Government.' How far these created the necessity by which his life was hazarded and lost in the shock of war, we submit to our readers to determine ; but the reflections with which Mr. Scott concludes his account of these transactions, deserve every attention which we may be able to invite to the consideration of them.

' If, however, we may judge from the case both of Germany and of Switzerland, little encouragement is afforded to maintaining the

cause of religion by an appeal to arms. Never was a military enterprise more misconducted, or with worse success, than the wars both of Cappel and of Smalkald. Little is in general to be expected from a religious body undertaking to fight for their religion. Conscientious men in such cases form but an unequal match for men of the world, who will proceed with less scruple, and very probably acquit themselves with more address, and therefore with a better prospect of success; and especially this is not the means, unless in some cases of absolute and unavoidable necessity, (such as the Vaudois might at times be exposed to, to preserve themselves from absolute extirpation,) on which the blessing of Heaven is to be expected. "The weapons of our warfare are not carnal;" and "the children of this world are, in their generation, wiser than the children of light." But, even if a successful issue, in an external and political point of view, be in such a case attained, it will very probably be attended by more than counterbalancing disadvantages to the real, spiritual prosperity of the Church. Indeed may we not well ask, When will mankind at large learn how little—how very little conducive to the real good even of the victorious party, and speaking now only in a temporal sense—is gained by war? How much less than might in almost all cases be attained by pacific measures? How commonly, after a profusion of blood and treasure has been expended, does the contest end in a treaty of which the *status quo ante bellum*, if not something worse for both parties, is the basis? An exposure from actual history of the USELESSNESS of war, in almost all cases not strictly and unavoidably defensive, might be one of the best means of convincing men of the *folly* of that, which must always be, on one side or on both, an enormous *wickedness*.' pp. 119—120.

Nor would it be less important to collect from actual history, the circumstances in which wars have originated, and the reasons which have been assigned for their commencement by those who have directed them. An exposure of these would be as demonstrative of the folly and enormous wickedness of the parties, as would be the proofs of the unprofitable results of the wars which have been most widely spread. When will inquiries of this kind engage the attention of mankind at large? We shall, we fear, have to wait long before we perceive any such interest drawn to the question of war, as would amount to a pledge that the human race should not be smitten and pillaged and destroyed, at the instance of proud, capricious, and reckless men. What debasement to the understandings of a people is it, to see them led astray by the senseless verbiage which has been so current and so mischievous among the incentives to war! The war cries of all times have been much the same, as the passions which give them utterance, have with an almost undeviating uniformity governed the authors of the successive wars which have been the scourge of nations. What is the meaning of the expressions,—'dignity of the crown,'—'honour of the nation,'—'support and defence of the constitution,' as we read them in the proclamations and public

documents of sovereigns and statesmen? All wars, the worst and wickedest of them, have been 'just and necessary!' in their account. The defence of our 'holy religion,' has been urged with vehemence by the most irreligious and profligate of men, who hated nothing so cordially as they hated piety and every semblance of it. Men would set their mouths against the heavens at one hour, and at the next, give their voice for war to maintain the 'altar.' The reflections which suggest themselves to our minds on the causes and results of sanguinary wars, are melancholy in the extreme; and we would cherish the hope that the folly and wickedness in which they originate and are prosecuted, will so be learned and felt, as to induce not only an abhorrence of them, but a spirit and a practice which may tend to prevent these destructive courses.

Mr. Scott's twentieth Chapter (pp. 121—229) contains copious specimens of the epistolary correspondence of the two illustrious Swiss reformers, Zwingli and Œcolampadius, with a notice of some select works of the former, particularly his treatise on True and False Religion—*De verâ et falsâ Religione*. The first of these letters bears an early date, 1520, and was written by Zwingli to Myconius, 'then struggling with difficulties in his 'native town of Lucerne.' The following sentences are so excellent as to merit being transcribed; and we cannot but agree with Mr. Scott, that they 'will be found strikingly applicable to our 'own times, which appear to be characterized by great good and 'great evil conflicting together.'

"Your mind is harassed, my dear Myconius, with thinking what is to be the issue of these times, which are full of agitation and confusion, so that it is difficult to say what is their true character. Things are so mingled, that nothing can present itself from one quarter, which does not find its opposite, to counterbalance it, in another. Thus our hopes and fears are strangely raised together. We have been led to promise ourselves that times were returning, when learning should be generally encouraged and cultivated: but the expectation is quashed by the obstinate ignorance or impudence of those who are determined to endure all extremities, rather than suffer their own deformity to be exposed. No feeble anticipations have been excited of the knowledge of Christ and the gospel being gloriously revived again, when so many good and learned and able men are ready to use every exertion to bring the harvest to perfection; but the sight of the tares which an enemy hath sown, and which have struck their roots so deep that we cannot with safety attempt to eradicate them from among the wheat, damps the expectations we had formed. We must however listen to Christ's words: *Let both grow together until the harvest; and in the time of harvest, they shall be separated.* Thus, my friend, must the gold be refined by the fire, the silver purified from the dross. So Christ warned his apostles: *In the world ye shall have tribulation: Ye shall*

be hated of all men for my name's sake: The time cometh when he that killeth you shall think that he doeth God service. The children of Israel, though they inhabited the promised land, never found the Philistines wanting to harass them, or to tempt them to idolatry, and draw them into the transgression of God's Commandments; to convert them into heathens instead of the people of God: and we shall never find those wanting, who will persecute Christ in us, though they ostentatiously boast themselves of his name. But he only is a Christian who bears the mark of Christ: *By this* shall all men know that ye are my disciples if ye do whatsoever I command you. They therefore that obey the commandments of men, rather than those of God, lack the mark of Christ. These are the enemies of God, and a crown awaits those who hold out against them. The life of man upon earth is a warfare: he therefore who would be a partaker of future glory must fight manfully, putting on the armour to which Paul has directed us.—But, when you ask, in a tone of objection, 'What avails it to teach those committed to us, when our labour is but lost or derided, and few or none obey the gospel?' I answer, You must labour the more unremittingly to exhibit this goodly pearl, neglected or despised as it may be, in its native beauty, that there may be found those who shall be so captivated with it, as to sell all that they may purchase it. Does not Christ divide the seed into four parts, of which only one fell into good ground? Did he not say that he was come to *send fire upon earth?* and even anticipate its being kindled? And what can this be, but those sufferings in the midst of which the Christian is to endure to the end, and in which we seem even to *hate* our own parents when they would draw us to unfaithfulness? and in which we bear with a brother even delivering us to death?—Are we to descend into the battle for the glory of this world, or for that honour which cometh from Christ? If we seek the former, it shall but resemble stubble, which, as soon as the fire of the appointed trial touches it, shall vanish in smoke, and its memory perish: but, if the latter, then we shall resemble the wise man who built upon the rock, (*and that rock was Christ,*) and our work shall never perish.—

"I have little fear for the life of Luther, and none at all for his soul; even though he should be struck with the bolts of the Roman Jupiter. Not that I make light of excommunication; but that I think sentences unjustly pronounced may reach the body indeed, but not the soul. I am not called however to decide on the justice or injustice of the proceedings relative to Luther; though you know what my opinion is. I shall go in the course of a few days to the commissary of the sovereign pontiff, and if he introduces the subject, as he has done before, I shall urge him to advise the pope to issue no excommunication. That will be for *his* interest: for I foresee that if it is issued, the Germans will treat both it and its author with contempt.—But be of good courage: there will not be wanting in these times, men who will purely teach Christ, and be willing to lay down their lives for his sake, however their names may be *cast out as evil* among men. This has been the case from the times of old.—For my own part, I devote myself; and expect all kinds of evil both from laity and churchmen. This only

I implore of Christ, that he will enable me to endure with a determined mind, and either break or preserve me, his *earthen vessel*, as seemeth him good.' pp. 122—126.

The extracts from the correspondence of *Æcolampadius*, will be perused with pleasure by every pious reader. They are written frequently with great elevation of sentiment and feeling, and with remarkable propriety and beauty of expression. We see throughout, the wisdom, the meekness, and the simplicity of the Christian pastor. A letter written by him to 'his beloved brethren preaching the Gospel in the territory of Basle,' is so excellent, that, but for its length, we should have been induced to find a place for it in our pages: it is justly described by Mr. Scott as a splendid specimen of the manner in which he discharged the delicate and important duties that had been devolved upon him by his being appointed to visit the churches of the Bernese; and forms a most striking contrast, both for the contents and the manner of it, to those productions which, under the form of episcopal charges, have been so abundantly sent forth by mitred ecclesiastics. The following epistle, however, we are not willing to omit copying. It 'shews his opinion of needless removals and interested translations of the clergy;' and there are others besides expectant bishops and clerical solicitors for preferment, to whom it may convey an instructive lesson. The epistle is in answer to an invitation conveyed to him through Leo Jude, to become the successor of Zwingli at Zurich.

'“ Health to you in Christ! The proposal and request which you communicate to me in the name of your venerable college (or consistory) were most unexpected. But, though my love to your church is such that, if I were to change my situation, there is scarcely a place in the world where I would more willingly become, not (as you propose,) pastor, but the humblest of its ministers; yet, as things are now situate with respect to myself and the church of Basle, I see not with what conscience I could for a moment entertain the thought of leaving this city. It is not only a long-established opinion, but a sentiment confirmed by the constitutions of the Church, that little confidence is to be placed in those who desert their own charges, to preside over others. Such in fact are generally found unserviceable men. For what good man will not reason thus concerning them: ‘If this man had been content with a moderate provision, and unambitious, he would not have forsaken his own flock. How shall he, who rashly relinquishes the care of his own household, administer well the affairs of another man’s? In a minister of God’s word, much depends on his weight of character. An inconstant man will never firmly attach people to him; he is in danger of drawing ridicule upon himself, as one that sits down between two chairs. I cannot dissemble that there are many things in my own church which are painful to me: I know that I am obnoxious to many persons of consequence: I know how little success attends me among a great part of my people: but these things must be borne, rather than

violently thrown off. If on account of them I quit my post, I shall, in the first place, have reason to fear the displeasure of God for refusing to bear the cross which he lays upon me; and, in the next place, I may expect to bring upon myself, instead of one light burden, many that may be much heavier. I have found this heretofore, and should most assuredly find it again, if I were to comply with your solicitations. —Moreover a wise man will consider what he is equal to. I almost sink under my present charge: what folly then would it be to thrust myself into one of greater responsibility! Perhaps indeed I should little offend against my own church, which might find a more competent pastor; but then I should injure your's, by undertaking the care of it without the requisite qualifications. Or grant that I should be found qualified, and thus not prejudice your church; then I should be criminal with regard to my own, to which I am already devoted, which has encountered dangers with me more than once, and, on the whole, has not proved ungrateful to me. God forbid that I should be the first party to incur the reproach of ingratitude. If indeed she should prove ungrateful and cast me off, then I must go where God may call me: but at present it is my duty to serve the city in which I am placed. — I return my best thanks to your whole ecclesiastical senate for its great kindness to me, in thinking me worthy of its general suffrage for the office of pastor. Such men could not have erred in their choice, had not their judgements been warped by the excess of kindness. I most humbly entreat them, therefore, to view favourably my declining the high honour they would confer upon me. But really if they would give me two thousand crowns (aureos) a year, my conscience would not suffer me to comply with their request; whereas, if it did not forbid me, I would come, and even sue for the situation, with the smallest stipend attached to it. —Collinus truly tells you, that your habits and manners at Zurich would not be displeasing to me: but we must not always grasp at what pleases us. In all other things you shall find me faithfully devoted to your service. Christ is my witness how mindful I am of you night and day in the present emergency. I beseech him to send you a truly faithful and able pastor: and, if he sees that I should really be profitable among you, may he still drive me to you, as he drove Jonah and Paul to the work to which they were reluctant."

pp. 190—192.

In his account of the works of Zwingle, Mr. Scott has very properly, in some instances, corrected the misrepresentations of his predecessor. Dr. Milner had evidently taken less pains fully to make himself acquainted with the sentiments of the Swiss Reformer, than was necessary to preserve him from a partial exhibition of them. It is singular that Mosheim should in like manner have mis-stated the opinions of Zwingle. Both of these writers deny that the absolute decree of God formed any part of this Reformer's theology. There can be no doubt on this point. The doctrine held by Calvin, was previously asserted by Zwingle. Mr Scott's quotations abundantly prove the fact. He has also shewn the injustice of Dr. Milner's accusation, that the Swiss

Reformer was defective in practically exhibiting the doctrine of Justification. In respect to the Lord's Supper, Mr. Scott agrees with Milner in opinion, that Zwingli maintained an extremely low doctrine. His views of this evangelical rite are not in accordance with the sentiments embodied in the Church of England formularies; but they are, we think, in agreement with the representations of the New Testament, from which it appears to be simply commemorative in its design. Zwingli saw clearly the corrupt abuses and the gross delusions which the Romish church had incorporated with this 'sacrament;' and he at once revived the primitive usage, while Luther and his coadjutors retained, without any intelligible difference in the new term which they invented, the Romish doctrine of the real presence. The New Testament account of the design of the Lord's supper is a very plain one; but how has it been overlooked by the numerous writers who have had systems to support!

The year 1532 is the date of the introduction of the reformation into Geneva. This city, in support of its liberties, and in resistance to the aggressions of the duke of Savoy, had formed an alliance with the cantons of Berne and Friburg in the year 1526; but these were divided on the great question of religion, and their opposition retarded the progress of the new opinions which had obtained adherents among the citizens. 'I learn,' said Farel in writing to Zwingli, only a few days before the death of the Swiss Reformer, 'that Geneva has thoughts of embracing Jesus Christ. Were they not restrained by the fear of the Friburgers, they would receive the gospel without delay.' The disputation of Berne had been attended by three Genevese divines; and the accounts circulated on their return had produced considerable effect. In the beginning of the summer of 1532, the expected publication of a jubilee with the customary papal indulgences, occasioning much conversation, printed placards were posted during the night, offering a general and free pardon to all sinners, 'on the sole conditions of repentance and a lively faith in Jesus Christ.' This excited much attention, was the occasion of some disturbance, and of a remonstrance from Friburg, and produced a decree of the council prohibiting the introduction of any novelties. An address to the grand vicar of the bishop followed, requesting him to cause the preaching in all the churches to be 'conformed to the pure doctrine contained in the Gospel, without the intermixture of fables and human inventions, that all might live in perfect harmony as their forefathers had done.' In the month of September, Geneva was visited by Farel and Saunier, who held repeated conferences with the friends of reformation, but were soon obliged to leave the city. Froment, a disciple of Farel, became a resident in the place in the November following, and was successfully employed in propagating the reformed doctrines,

when he was silenced by the council, who ordered him to withdraw. Other teachers were afterwards banished. The Scriptures, however, in the mean time were allowed to be publicly read. The Bernese interfered, and sent deputies who were accompanied by the reformed preachers, Farel, Viret, and Froment. Friburg renounced its alliance. The duke of Savoy and the bishop of Lausanne made attempts against the city, but failed in their design to establish their authority. A disputation was subsequently held, by which the interests of the reformed cause were extensively promoted; and on the 27th of August, 1535, a general edict was issued by the council, establishing the reformation, and prohibiting all popish idolatry.

Such were the proceedings at Geneva, previously to the arrival of Calvin, whose name has conferred such celebrity upon the city. His residence there was not in consequence of any intentional design. His purpose, on leaving France, was to settle at Basle or Strasburg; but the war which was then raging, compelled him to direct his course through Dauphiny and Savoy; and thus he entered the scene of his future labours. Farel and Viret, whom he could not but visit, urged him to stay; he yielded to their strong representations, and, in the 28th year of his age, in the month of August, 1536, he was appointed by the consistory and magistrates of Geneva, a professor of divinity, and soon after, with the consent of the people, a pastor of the church. He was not yet, however, permanently settled in these relations. Disputes arose, and Calvin, with his colleagues, was banished from the city, whence he repaired to Strasburg. After an absence of three years, he was recalled, and, soon after his return, succeeded in establishing the presbyterian polity. His name has been almost exclusively associated with the question of predestination, and, to many persons, is known only as it indicates an agitator of abstruse and repulsive theological dogmas. Mr. Scott has sufficiently proved that his doctrines on that question were no peculiarities of his. We have not space to transfer his valuable and temperate remarks on this subject, but we refer our readers to the paragraphs before us, pp. 402—419.

The case of Servetus is considered by the Author with some particularity, pp. 419—438. No new facts are indeed produced in illustration of that 'sad case,' but the proceedings are detailed with accuracy and in order. It is not necessary for us to repeat them, or to discuss the merits of an exhausted question. The transaction was altogether odious and cruel; and it is truly distressing to see it, in the veritable connection in which history has transmitted it, approved and applauded by men of illustrious reputation. We do not, we confess, admire the defence urged in favour of Calvin, that the miserable deed was in the spirit of the times. Calvin's doctrine is certainly not to be impugned on ac-

count of this affair, nor ought it to be attributed to his peculiar temper. But, if we allow the plea, that his proceedings against Servetus were the errors, not so much of the man, as of the age, this benefit of clergy may then be extended to all persecutors, to all who have dealt sharply and inhumanly with the erring on whom they could lay the hand of their power. It is an apology equally good for one time as for another, and for the prime abettor of intolerance in one community, as for a persecutor who bears the name of another denomination. It suits equally the Romanist and the Protestant. It is only to be asked on behalf of the individual to whose case this mode of defence shall be applied, that he believed his erring fellow-creatures ought to be denied all the rights of living men. But, in whatever age a man may have his existence cast, is he to be allowed such a practical belief? Can he be blameless in his persuasion that he may destroy the peace and life of others on account of their difference from him, how extreme soever the difference may be? It was Calvin's deliberate and proclaimed conviction, that open impugnors or corrupters of Divine truth deserved the severest punishment from the hands of the magistrate,—*jure gladii coercendos esse hæreticos*. He instigated the proceedings against Servetus, who, at his instance, was apprehended and committed to prison; (*Me Auctore*;) and he anticipated the passing of a capital sentence upon the miserable man, and wrote down the expression of his desire that the sentence might be executed. The whole sum and substance of Servetus's proceedings which cost him his life, were his avowals and publications of tenets grossly impious. For these he was burned alive. A mode of destroying him less horrible might have satisfied Calvin's desire that capital punishment should be inflicted; but the additional terrors of the death make, in reality, no difference in the case.

Is the New Testament, then, an insufficient instructor to those who revere its authority, in respect to the manner in which they who believe its truths, shall assert and uphold them? Is it less clear in its referring all differences and all errors to the decision of an invisible Judge, and all awards in reference to them, to the time when the angels shall cast out of the Messiah's kingdom all things that offend, than it is in teaching the doctrine that a man is justified by faith? In doing justice to the principles of the New Testament, we must remember that "all judgement is committed to the Son"; and we can never concede, that they who judge the things of this life, are to take cognizance of either religious truths or religious errors. In publishing the doctrines of the Reformation, Calvin was not symbolizing with the errors of the age; and the light which separated him from the abettors of them, was sufficient to have guided him to another course than that which he was pursuing in the whole affair of Servetus.

Mr. Scott's narrative concludes with the death of Calvin, May 27, 1564. We have noticed but few of the incidents of his laborious life; and have the less occasion to apologize for the omission, as the volume before us, a great proportion of which is taken up with the history of the illustrious Reformer, will already be in the hands of those of our readers to whom his name and his merits are attractive; and as we shall have an opportunity of again advertizing, before long, to his life and character, in noticing a work now on our table. The concluding chapter is entirely occupied with an Analysis of the Institutes, on which Mr. Scott's illustrative and corrective remarks will be acceptable to all who may wish to be acquainted with that celebrated production.

Art. IV.—*The complete Works of the Rev. Andrew Fuller; with a Memoir of his Life.* By Andrew Gunton Fuller. In Five Volumes. 8vo. pp. clxvi. 3182. Price 3*l.* 6*s.* London. 1831—1832.

IN our review of Morris's Memoir of the late Mr. Fuller*, and of Dr. Ryland's Account of his 'Life and Death,'† our readers will find an outline of his personal history, with some account of his works, and of his character as a writer. The latter of those biographical memoirs, published three years after his decease, was introductory to an edition of his works, in eight volumes, of which a notice also appeared in our Journal‡. In the edition now before us, a filial hand has been employed in commemorating an honoured name, and in extending the knowledge and perpetuating the usefulness of services rendered to the interests of true religion by an eminently endowed and devoted Christian minister. Besides the advantage of a new and improved arrangement, the present edition is more valuable than the preceding one, as it includes a selection of additional articles, and is executed in a superior manner, and published at a lower price. The number of ample and well-filled pages which the volumes contain, gives it the recommendation of cheapness, and evinces the liberal spirit of the Editor, in consulting the convenience and advantage of those who may wish to obtain the complete works of the estimable Author.

It is neither necessary nor practicable for us to give a particular account of the subjects which are discussed in the volumes before us; but, as a general notice of their contents may be useful to some of our readers, we shall furnish a report of the principal treatises and articles which they comprise. Vol. I. includes, The

* Ecl. Rev. 2d Ser. Vol. v. p. 478.

† Ib. Vol. ix. p. 181.

‡ Ib. Vol. xxiii. p. 505.

Gospel its own Witness. The Calvinistic and Socinian Systems examined and compared as to their moral tendency. Socinianism indefensible. Reflections on Belsham's Review of Wilberforce on Christianity. Letters on Universal Salvation. Vol. II. contains the Controversy on Faith, comprehending the Gospel worthy of all Acceptation, and the Defence of it. Letters on the Reality and Efficacy of Divine Grace. Strictures on Sandemanianism. Dialogues, Letters, and Conversations. Vol. III. Expository Discourses, on Genesis—the Apocalypse—Sermon on the Mount—Conversion of the Jews—Millennium—The Unpardonable Sin—Notes on various passages, and on passages apparently contradictory. Vol. IV. Sermons and Sketches. Circular Letters. System of Divinity. Thoughts on Preaching. Vol. V. Memoirs of Pearce. Apology for the Baptist Mission. Essays. Letters. Tracts. Reviews. Answers to Queries, and Fugitive Pieces.

To Andrew Fuller may justly be assigned a place of distinction among the most useful writers of his own time. His several productions were written in support of doctrines which form the essential difference between the evangelical dispensation and all other systems of religion. And though there were points maintained by him, in respect to which many persons, agreeing with him in the great principles which he asserted, were not prepared to declare their concurrence, he will be regarded by all who observe the vicissitudes and progress of true religion, as having contributed in no common degree to the advancement of truth. It is no exaggeration of his services, to represent him as having exerted an influence of a very salutary kind upon many of the Christian communities of his country. To his own denomination, he sustained the character of a Reformer. It might seem strange and incredible, that, among persons holding in their hands the New Testament, the notion should ever arise, and a practice in accordance with it be adopted, that the Gospel message is not to be addressed to mankind, in the largest sense in which a donation of benefits adapted to their greatest necessities may be announced to them. Whether the Gospel should be preached to men as sinners, is a question which, we may be well assured, never occurred to Apostolic teachers, to perplex their counsels or their purposes. They never hesitated fully to declare the import of the Gospel; and to all to whom they addressed the instructions which conveyed the knowledge of its design, they tendered its blessings. Nor was there any difference in their discourses and their manner towards the various persons whom they saw before them as they discharged the duties of their Ministry. Such as believed not, nor became converts, heard precisely the same things, as were addressed to those who repented and became obedient; the warnings and exhortations were in each case the same.

That sinners should not be exhorted to repent and believe the Gospel, was neither the persuasion nor the practice of the earliest preachers of it. But, in the Society in which Mr. Fuller commenced his employment as a religious instructor, this was the popular opinion. He himself for a time supported it, till circumstances arose which awakened his suspicions, and engaged him in inquiries from which resulted the emancipation of his mind, and to which may be traced the formation of his character as a controvertist.

It is curious to find in the early entries in his diaries, a prayer that he might 'never enter the polemical lists.' Nor is it less remarkable, that he found most of his opponents in the circle of his own denomination. For the labours to which he was destined, he possessed peculiar faculties. The powers of his understanding were vigorous and discriminating; his perceptions were acute and penetrating. Without the advantages of liberal education, and with no other mental discipline than that which was self-imposed, he was trained to the patient endurance of the difficulties inseparable from the investigations which he pursued. He was not less dexterous in detecting the errors of his opponents, than in exposing the weak and defective points of their reasonings; and as he conceded the insufficiency of his own arguments, and abandoned the positions which he had thought tenable, when his subsequent examinations enabled him to correct his former judgments, so he seldom failed to avail himself of the concessions as well as the mistakes and forced conclusions of his adversaries. It is very evident from the contents of the Volumes before us, that he was accustomed to lay hold of every occasion which brought under his notice any of the subjects that were congenial to his habits, and, by 'continually thinking unto it,' to render it familiar to him.

It would be very unjust, however, to represent Mr. Fuller as only a controversial writer. He was eminently a practical one. A very considerable proportion of the contents of these Volumes will be found to convey the instruction which tends to Christian improvement, and to interest the mind in the great objects of religion. In the discourses, many felicitous illustrations of the Scriptures will be found; and the occasions will not be few, which the reader of these volumes will have before him, of remarking on the wisdom as well as the piety of their Author.

- Art. V.—1. *Reflections upon Tithes*, with a Plan for a General Commutation of the Same. By George Henry Law, D.D. F.R.S. and F.A.S. Lord Bishop of Bath and Wells. 8vo. pp. 27. Wells.
2. *A Brief Inquiry into the Question, Whether a Christian can reasonably and conscientiously object to the Payment of Tithes*; addressed in a Letter to a Member of the Society of Friends. By the Rev. Samuel Lee, B.D. Prebendary of Bristol, Vicar of Banwell, Somersetshire; Domestic Chaplain to the Earl of Munster; and Regius Professor of Hebrew in the University of Cambridge. 12mo. pp. 24. Bristol, 1832.
3. *A Brief Inquiry into the Question, Whether the Clergy of the Church of England can reasonably and conscientiously consent to the Receiving of Tithes*. (In answer to a Tract entitled a Brief Inquiry into the Question, Whether a Christian can reasonably and conscientiously object to the Payment of Tithes. By the Rev. Samuel Lee, B.D. Prebendary of Bristol, &c.) By Joseph Storrs Fry, a Minister of the Society of Friends. 12mo. pp. 36. London and Bristol, 1832.
4. *A Plan of Church Reform. With a Letter to the King*. By Lord Henley. Fifth Edition, with Additions. 8vo. pp. xx. 97. London, 1832.
5. *A Letter on Church Reform*, addressed to the Regius Professor of Divinity in the University of Oxford; with one Remark on the Plan of Lord Henley. By the Rev. Charles Girdlestone, A.M. Vicar of Sedgley, Staffordshire, &c. pp. 16. Price 1s. London, 1832.
6. *Sequel to Remarks upon Church Reform*, with Observations upon the Plan proposed by Lord Henley. By the Rev. Edward Burton, D.D. Regius Professor of Divinity in the University of Oxford, &c. 8vo. pp. 76. Price 2s. London and Oxford, 1832.
7. *Safe and easy Steps towards an efficient Church Reform: more efficient than that of Lord Henley*. By a Clergyman of the Church of England. 8vo. pp. 71. London, 1832.
8. *A Letter to the Rt. Honourable Lord Henley*, containing Remarks on his Plan of Church Reform, &c. By Rev. C. Stovel, Dissenting Minister, Little Prescott-street, London. 8vo. pp. 96. Price 2s. 6d. London, 1832.

THE *sensation* and commotion produced by Lord Henley's Plan of Church Reform, are greater than we can recollect to have been produced by any single pamphlet upon any topic, polemic or political. And yet, a publication more entirely free from every thing intemperate, inflammatory, or breathing of the partizan, has seldom solicited public attention. 'We believe,' say the Edinburgh Reviewers*, 'that no reader will rise from the perusal of his able, pious, and interesting work, without an intimate persuasion that he has been contemplating the genuine and heartfelt sentiments of one who writes in the discharge of a

* Ed. Review, No. CXI. (October 1832.) p. 203.

‘solemn duty ;—who would be the very last man in all England to approve, or even to endure, the ribaldry with which the Church of England is so frequently assailed, and who has nothing in common even with the more temperate and argumentative of its opponents.’ This last clause of the sentence, we scarcely know how to understand. We hope that Lord Henley has much in common with many who on some points differ from him. The Writer of this article—a very singular one, considering the Journal in which it appears—goes on to remark upon the crisis at which the publication has been put forth. ‘The state of the Church has never, at any period since the Reformation, excited more general and more anxious solicitude. The admitted abuses of the Establishment are as anxiously canvassed by its adversaries, as its merits are strenuously asserted by its friends ; with this difference, however ; that among the latter scarcely any can be found hardy enough to deny that some reform is wanted, while a very large proportion of the former are disposed to allow it little, if any praise. The state of Ireland, where every question almost, in political controversy, bears immediate reference to some ecclesiastical abuse, and all men are agreed, that, as they now exist, things cannot by possibility go on, renders the discussion and the speedy settlement of this great question no longer a matter of choice. But, if that part of the empire could be wholly left out of view, the people of this country have become resolved, that the evils allowed to exist in our own Church shall no longer be suffered to pass uncensured, or to remain without a remedy.’ It is a great mistake, however, the Reviewer subsequently remarks, to conclude ‘that all Scotchmen are willing to see the Church of England destroyed, because their own Establishment is abhorrent of Episcopacy. They, and we believe we should be warranted in adding, *the bulk of English Dissenters* also, have no enmity to the institution itself : they only desire to see its abuses reformed. But both the one class and the other are naturally more ready to admit the existence of those abuses, than the members of the Establishment can be ; some of whom benefit by them, and others become blind to them through habit.’

It has become very much the practice of late, for writers and orators to take upon themselves to answer for the sentiments and feelings of the Dissenters. Upon some recent political occasions, certain very busy individuals have come forward ‘in the name of the Dissenters.’ We have heard of the Dissenters being opposed to *this* candidate, and having pledged their support to *that* candidate. Just as if the English Dissenters were a mere political party, acting under leaders who could ensure their obedience, instead of forming a very large portion of the English

nation, including several distinct denominations, among whom is to be found a very wide difference of opinion on all subjects, political as well as ecclesiastical. We imagine that we know something about the English Dissenters; but we have never presumed to speak for them as a body, and should rarely feel warranted in putting forth any specific proposition or sentiment as that of even the bulk of the Dissenters, unless it related to some simple question of moral right and wrong—Slavery, for instance, or any infringement on the rights of conscience. Upon the subject of the Church as by law established, a very material difference of opinion exists among those who practically dissent from it, in reference to which they may be divided into two great classes; those who object to the Church *as it is*, but who do not hold ecclesiastical Establishments to be inexpedient, and those who object to all ecclesiastical Establishments. Each class has its subdivisions of sentiment. Under the former class range,

1. Presbyterians, who would not object to an established Church upon their own platform, but who are ‘abhorrent of Episcopacy.’
2. A large proportion of the Wesleyan Methodists and a smaller number among the other denominations, whom certain specific reforms would reconcile to the Church of England polity, and many of whom even profess to be churchmen.
3. Unitarians, whose cause is kept alive only by endowments, and whose patriarch, the late Mr. Belsham, wrote in defence of Establishments: *their* ground of dissent is the *doctrines* of the Church.
4. Those who conceive that the existing Establishment is indefensible, but that some species of ecclesiastical Establishment is desirable. Of the second class, the subdivisions of opinion are,

1. That which founds the main objection against Establishments on the alliance of the Church with the State.
2. That which goes further, and objects against all endowments and ‘compulsory support,’ whether by tithe, glebe, rate, trust-property, or state allowance, as anti-Scriptural and inexpedient. This extreme opinion is held by those mild and peaceable sectaries, the Society of Friends; and it is also very general, we believe, among the Congregational Dissenters of Scotland, and the Baptists in England. It is by no means, however, a necessary consequence of any Dissenting principle; and a large proportion of those who maintain it in theory, would deprecate any measures either of spoliation or of resistance. Still, we should not deem it consistent with truth, to affirm of this large section of the Dissenters, that they have ‘no enmity to the Institution itself.’ Lord Henley, on the contrary, affirms of ‘most’ of the Dissenters, that they ‘are decidedly, and upon principle, hostile to the very existence’ of the Establishment. Whether they form the ‘bulk,’ the majority, or not, they must be admitted to constitute a very numerous body.

With those who maintain this extreme opinion, it is known that we by no means agree: for, though we must concur in nearly all that may be urged as to the evils connected with existing ecclesiastical Establishments, we are not prepared to jump to the conclusion, that 'the voluntary principle' ought to be exclusively relied upon; that all endowments are purely mischievous; or that any principle of injustice is *necessarily* involved in the existence of a religious establishment. Still less, whatever were our opinions upon this point, should we feel authorized to demand, that the opinions of those who consider an Ecclesiastical Establishment as beneficial to the interests of religion and good government, should go for nothing with the Legislature; or to pray the Parliament, that it would 'be pleased to consider in what way 'the property now held by Government for the support of a 'State religion, may be disposed of for the relief of the poor and 'the liquidating of the national debt.' This modest, conciliatory, and tolerant *petition*, which Mr. Stovel puts into the mouths of the Dissenters, (p. 61.) we must, at the hazard of our reputation with all who think with him, utterly disclaim; nor can we reconcile it with this same Writer's disavowal of hostility to the Establishment in another part of his pamphlet. Referring to Lord Henley's representation, that Dissenters 'are, at best, indifferent 'to the welfare of the established Church, and that most of them 'are decidedly, and upon principle, hostile to its very existence,' Mr. Stovel says:

'In this, my Lord, I most sincerely hope that you have been mistaken. As long as there are men who wish for an establishment, so long will the Dissenters wish to see it preserved; so long will they be prepared to defend it from any injury. Nay, more than that, notwithstanding all that they have suffered, they will be ready to assist and to promote its welfare, wherever their abilities and their conscience will allow them. But they must beg to be relieved from compulsory measures, whether open or covert. If the clergy like to force their own members, let them; but to force those who have no connexion with the Church, is cruel and unjust. The Dissenters would not use compulsion even with their own brethren, much less would they impose it on those who, in conscience differ from their sentiments. If, therefore, this species of injustice be essential to the existence of an establishment, it must be confessed that they wish it removed, for this is a disgrace to religion; but if this be not necessary, then they only wish to see the establishment purified. Let the members of the establishment support the establishment, and they will always have the prayers and the blessing of their brethren.' p. 55.

Before Mr. Stovel undertook thus to negotiate with the members of the Establishment, in the high character of a plenipotentiary on the part of the Dissenters, we think that he should not only have furnished himself with credentials, but have taken more

pains to ascertain the precise terms of amity he was empowered to offer. At the commencement of the passage we have cited, he engages far more for the Dissenters, than we could venture to promise in their name; to wit, that, 'so long as there are men who 'wish for an establishment,' *they* will wish to see it preserved, and will be prepared to defend it from injury, to promote its welfare, and to give it their assistance. Nothing can breathe more of harmony and liberality than this assurance; and Lord Henley must be convinced that he is quite mistaken in supposing Dissenters to be hostile to the very existence of the Established Church. But towards the close of the paragraph, it would seem that the Writer, not having quite made up his mind whether injustice is not essential to the existence of the Establishment, would qualify the concession with this important condition, that the Establishment should first cease to be an establishment, by the alienation of the whole of its property, and the total withdrawal of the support of the State.

'Your Lordship' (adds Mr. S.) 'is also greatly mistaken in stating to his Majesty that some healing measures may bring the Dissenters into the pale of the Church. This can never be, unless the Church be first reduced to *an entire dependence on voluntary support and the blessing of the Saviour*. Those who cannot submit to compulsion themselves, will never join the Church in imposing it upon others.'

p. 55.

By submitting to compulsion, Mr. Stovel seems to mean, submitting to be rendered independent on voluntary support. This is not a very clear or usual mode of expression; but, to use compulsion, or to submit to compulsion, is, throughout his pamphlet, identified with every species of endowment, which he represents as a compulsory provision, unjust in principle and noxious in its consequences.

'Were I,' he says, 'to allow the justice of the thing, yet I should object to its expediency. For how fine soever it may be to rhapsodize over the magnificence of cathedrals, and the grandeur of the priesthood, more is needful to convince me that all this is advantageous to religion. Experience rather seems to say, that property, entailed upon the Christian Church, is the very poison that destroys it. Thus it is seen, from the trifling endowment of a dissenting meeting-house, to the bloated exuberance of the wealthiest bishopric. Such, indeed, is the dreadful influence, that nothing seems able to withstand it. Scarcely a school in the whole range of our country, whose charitable funds have not been diverted from their proper object. Witness the number of gentlemen's sons who are annually educated at those public schools, which were founded as hospitals for the reception and education of the indigent poor. Look over the whole map of our country; and scarcely will you lay your finger on one single place, in which an endowment has been left to a dissenting interest, which has not proved the very

means of its destruction. Stretch your view a little further; and through the whole of that space in which Christianity has prevailed on the earth, there is not one church which has grown rich in property entailed, and which has not rotted in its own corruption. pp. 34—35.

That there is much truth mingled with Mr. Stovel's too declamatory representations, we readily admit; but it is not the whole truth, and nothing but the truth. The liability of trusts to be abused or diverted from their proper object, is not peculiar to charitable bequests and religious endowments. The complicated laws relating to property, both precautionary and remedial, the very existence of courts of legal redress and equitable administration, the whole apparatus of the statute-book presuppose such liability; and we must get rid, not merely of endowments and entailed property of all kinds, but of property itself, before the crimes connected with its misapplication can be wholly prevented. Property is 'the poison' that often destroys individuals as well as communities. The love of money is the root of all evil. And Mr. Stovel, who knows how hardly they that have riches enter into the kingdom of God, should, in order to be quite consistent, enjoin upon all Christian ministers the vow of voluntary and perpetual poverty.

Mr. Stovel declaims well, although he reasons badly. His pamphlet is eloquently written, and gives promise (if he is, as we presume, a young man,) of better things. It is adapted to make even a powerful impression upon those whose passions are stronger than their judgement, and to procure him more reputation with his own party, by its uncompromising boldness, than if his reasoning had gone a little deeper than the surface. It is the privilege of a young writer to have no misgivings. If he is so fortunate as to get hold of a train of thought connected with a proposition in itself true, he is not apt to suspect that it can be pushed too far, or stated too absolutely, or that that train of considerations can be crossed by other trains and modes of thought equally true. A young writer has chiefly in view to convince himself, which is a much shorter and easier task than to convince those who differ from him; and having no doubt that truth is on his side, he is confident of sharing in her triumph.

But if it be our object to persuade others, a scrupulous regard to facts will be more effective than the most brilliant oratory. Mr. Stovel, we regret to say, has not been very careful in this respect; and his statement, that our Poor-laws were '*invented* to relieve the clergy from those acts of charity, in consideration of which the tithes were granted them,' is but a specimen of that *inventive* kind of argument to which Mr. S. has unconsciously had recourse, and the effect of which upon an opponent, it is not difficult to estimate.

It is strange that Dissenters of the school which Mr. Stovel re-

presents, including many acute as well as excellent men, should fail to perceive the great disadvantage which is sustained by the cause they advocate, when it is removed from the impregnable ground of religious duty, to the debateable region of abstract principles and political speculations. Upon the palpable grievances connected with the present Establishment, we are all agreed. What purpose can it serve, at such a time, to raise a debate respecting the comparative efficiency and advantages of the voluntary principle and of endowments? A question, strictly, of political economy, applicable to religious institutions, only in common with others of a secular nature; and respecting which all reasoning must be, to a great extent, hypothetical. If, indeed, it could be proved, that the Scriptures clearly *forbid* any other provision for the maintenance of the ministers of religion, than the voluntary contributions of their hearers,—that all endowments are morally wrong,—then, to argue about their expediency or in expediency, would be quite superfluous. The voluntary principle would, in that case, rank among articles of faith; and the rule must be equally applicable to all ages and countries, and all states of society. This would involve, however, in most countries, one of two things; mendicity, like that of the Romish orders and the Burmese priests, or, the necessity of ministers' supporting themselves by their own industry. The Quakers alone are consistent in following out what they deem a Scriptural principle to its fair consequence. Their sentiments are thus stated in the 'Concise History of Tithes,' by Joseph Storrs Fry.

'We believe, "That God raises up his own ministers. That these are to give their spiritual labours freely; *'eating such things as are set before them,'* and, *'having food and raiment, to be therewith content;'* (which things they deserve, while in the exercise of their calling, as much as the labourer his hire;) but that no bargains are to be made about religion. That ministers of the Gospel are not authorized to demand, consequently not to *force*, a maintenance from others; or to take away any thing from those who are unwilling to receive them; but that in such case they are to go their ways, and to shake the dust off their feet against those who reject them; or, in other words, to declare that they have done their own duty in going with the word of exhortation, and that the fault lies with those who refuse to hear it. That when they are not occupied in the work of the ministry, they are to support themselves, if necessity require it, by their own industry, using their own scrips, purses, and clothes. That any constrained payment on account of religion, as it is contrary to the intention of Jesus Christ, is an infringement of the great Christian tenet, that, Christ's kingdom being of a spiritual nature, the magistrate has no right to dictate a religion to any one, nor to enforce payment for the same; and that therefore any legal interference in these matters, which are solely between God and man, is an act of legislation BEYOND THE BOUNDS OF MAN'S

JURISDICTION, and is neither more nor less than a USURPATION OF THE PREROGATIVE OF GOD." pp. 11—12.

In accordance with this belief, 'when their ministers travel from 'home in the service of the Gospel,' they are supported by pecuniary contributions.

'When at home, they provide for their own maintenance, following the example of the Apostle Paul, Acts xviii. 3. And should it so happen, that the family of a minister thus abroad stand in need of assistance during his absence, it is cheerfully provided for; as all the necessitous in this Society are, whether preachers or hearers, without suffering them to become chargeable to other societies or to the public. This we conceive to be the true Gospel order; and to be the *extent* of every thing that is enjoined by Our Lord and his Apostles on this subject.' *Fry*, pp. 4, 5.

It would be difficult, assuredly, to prove that more than this is authoritatively *enjoined* upon Christians; and the practice of the Quakers in this respect, must be admitted to come the nearest to what prevailed in the apostolic age. We admire and applaud their consistency; and if we thought, with them, that 'the voluntary principle' was thus *religiously binding*, we do not see at what point we could make our stand, short of their practical conclusions.

Without going this length, we can maintain the superior efficiency of the voluntary system to any other,—its practicability to a very considerable extent, and its superiority, so far as practicable. We can and do maintain, that this system is most in accordance with the spirit of the Gospel; that it can never be superseded by endowments and the compulsory provision, without entailing the certain corruption and decline of the Church; that it excites a vital energy which is never found to inhere in endowed corporations; that it is the conservative principle of Establishments themselves; and that to this principle we are indebted for the whole amount of that zeal, and combination, and benevolent exertion, which so remarkably distinguish the present times. Mr. Stovel does not overstate the fact, when he says:—

'The result of voluntary benevolence has actually outstripped the very largest imaginations of our forefathers. In point of practical energy, it has, in many cases, perfectly superseded the labour of the endowed clergy: so that they would have no official employment whatever, were it not for the conflict they determine to maintain with the Dissenters. Hence, the schools of the Dissenters have produced the schools of the Church; the colleges of the Dissenters have wakened the universities; the missionary societies of Dissenters have produced similar institutions in the Establishment; and the improved tone of religious instruction among the clergy has been produced by the energy and success of those whom they constantly affect to despise . . .

The Dissenters will be glad to see the Church roused up from her slumber, and using her mighty strength; but they hope she will not scorn and run over them, as though their existence were unworthy of notice, and their interests were to be disregarded in the arrangements of Government.' *Stovel*, pp. 53, 4.

The greatest objection against the utility of Endowments and Establishments, is, that they have too generally swamped the voluntary principle, to which they should rather have been auxiliary. The consequence has been, that the curate, to whom the voluntary contributions of the parishioners would otherwise have furnished a competency, has starved upon a scanty stipend. 'Where property is to be obtained without labour, and without regard to character,' Mr. Stovel justly remarks, 'men who have no character will be the first to get it.' The benefices of the Church have been engrossed by sinecurists: the ministers who have chiefly sustained the character and done the work of the Establishment, have not been the receivers of Tithes. All church reform will be a mockery, that does not apply a remedy to this crying grievance.

With this, however, Dissenters, as such, have no concern. The practical grounds upon which *they* have reason to object against them, may be stated in the words of Mr. Douglas. 'There is great injustice in making any individual pay for the support of opinions which he deems to be erroneous; and equal injustice in making one man more eligible than another to civil situations, not on account of his aptitude for office, but on account of the peculiarity of his opinions.*' But the learned Writer adds: 'Neither of these two circumstances is in any way essential to a religious establishment.' The abolition of the test-law, so long considered as the very bond and cement of the alliance between Church and State, has redressed the one species of injustice. The other must and will find redress also.

But the point upon which Mr. Douglas and Mr. Stovel, with those who respectively think with them, separate and take different directions, is this. The former maintains, that this species of injustice is not essential to a religious establishment: the latter that it is, and therefore, that Dissenters wish to see the Establishment removed. Mr. Douglas states, that, 'by the composition of tithes, and their transformation into land or other property, we should have a church-establishment without any contribution from those who deem that Establishment erroneous.' Mr. Stovel would contend, that the tithe is a tax, and that all taxes are contributions; and that the conversion of the tax into fixed property, would not alter the case, as the Church would still be supported at the national expense. We have before us,

* See Ecl. Rev. Feb. 1832. p. 130.

certain 'Resolutions passed by the Board of Baptist Ministers 'in London, specially convened, Nov. 6, 1832,'* the fourth of which runs as follows:—

'That they therefore feel it a matter of injustice to be compelled by law to support a religion from which they conscientiously dissent, convinced as they are, that the expenses attending the support of Christian Ministers, the celebration of Christian worship, and the extension of the Redeemer's kingdom, should not be compulsory, but free; and that the most honourable maintenance any man can enjoy, is that of the Christian Minister, when, like his Saviour, he derives it from the spontaneous, liberal, and affectionate contributions of those who receive spiritual advantages from his instructions.'

"The Son of Man had not where to lay his head." This Resolution is not intended to advocate reducing the Ministers of the Gospel to a state of mendicity and vagrancy; but precisely the same argument, drawn from the poverty of Christ and his apostles, was the strong-hold of the mendicant friars with whom Wiclif maintained so long and strenuous a controversy. This is, in fact, the Quaker theory, except that *their* ministers work with their own hands, and provide for their own maintenance, when not itinerating. For our own parts, we deem that to be the most honourable maintenance, which is fairly and honourably earned, whether it results from voluntary contributions, or endowment, fees, rent, or salary.

In the same Paper from which we copy the above Resolution, we find an account of a public meeting at Glasgow, (the Rev. Dr. Dick in the chair,) at which still stronger language was employed. 'Every church ought to be left to the voluntary support of its own members; and thus Christians of all classes be put on the same level.' 'The Scriptures require all payments made in the service of Christ to be voluntary.' 'The church as by law established is a burden on the nation, of which it ought to be immediately relieved.' The immediate confiscation of all church property, as property of which the nation has been 'defrauded,' appears to have been considered by the reverend gentlemen who addressed this meeting, as a righteous, feasible, and most desirable consummation.

We shall not now enter upon the question, how far the seizure of the whole Church property would be a public benefit. We must confess that, although we have not a very large stake in the country, we have a sort of nervousness, or pusillanimity, or old English prejudice, which disqualifies us for coolly and philosophically discussing the expediency of setting aside all the laws that protect alike personal and corporate property, by an act of Par-

* Patriot Newspaper, Nov. 21.

liament. All that we shall venture to suggest, on the present occasion, with meek timidity and deference, is, that we do not hold ourselves bound by our *religious* principles as Dissenters to unite in this demand; and it is on religious grounds alone, that we feel disposed to come forward in the capacity of Dissenters. In common with all their fellow subjects, Dissenters have a full and undoubted right to take their share in all political discussions; but Dissent is with us a matter of religion, not of politics, and we have an extreme dislike against mixing them up together. What, as politicians and Parliament men, we might be led to deem conducive to the national welfare, had we the honour of a seat, we will not say:—we disapprove of the pledging system. But this we must avow, that if we could not advocate the alienation of the church property upon political grounds, we would not attempt to do it in the name of religion. If we felt that we could not do it being Churchmen, we would not make use of our Dissent for that purpose. As a rule of faith and practice, we recognize no authority but the Word of God; but we have an invincible objection against substituting interpretations of the New Testament for the statute-book. As we would not levy tithe, so neither would we rob the tithe-owner, *in the name of God*.

The *political* reasons are sufficiently numerous and urgent for bringing the whole subject of Church Property under the great Inquest of the nation. That the system of tithes must be abolished, is admitted on all hands. The patriotic Bishop of Bath and Wells has done himself honour by his manly avowal on this subject.

‘That Tithes,’ says his Lordship, ‘are at present an objectionable and impolitic mode of provision for the Clergy, is a fact very generally acknowledged, and deplored . . . The present system has been alleged to be unfair, inasmuch as the amount of the value of Tithes is far greater now, than it was at the time of their first institution. Since that period, the produce has much increased, from the increased expense and labour of cultivation. According, therefore, to the industry and capital expended on the soil, is the sum now received by the owner of the Tithes:—a mode of payment which, as it has formed the ground of animadversion, the Ministers of our Church would naturally rejoice at seeing altered. Hence, the demand of Tithe must have very frequently put a stop to the increasing improvement of the soil. The public, consequently, as well as the proprietors, are losers by the system. For, as in the natural body, so also in the body politic, where one part is affected, the others suffer also. And the loss thus sustained by the nation is of no inconsiderable amount.’

‘But these effects, prejudicial as they may be, yet still are trifling and evanescent when compared with the injuries which the Tithing system inflicts upon the clergy of our Church. With pain we must acknowledge that the Stewards and Ministers of God’s holy word and ordinances have, on this account, and by no fault of their own, in-

curred a degree of unmerited odium, and been rendered less efficient throughout the land. Nor is this all. The cause of Christianity itself has suffered through their diminished estimation and usefulness.'

The tithe-system is, indeed, only one among many causes that have contributed, in the words of Dr. Chalmers, to 'sever the Church from the common people, and to reduce to *naked architecture* one half of that costly apparatus reared by a former age for upholding the Christian worth and virtue of the commonwealth.' It would not be difficult to shew, that other circumstances, which call as loudly for reform, have had an equal share in alienating the minds of the people, and have rendered the tithe at length as intolerable and odious as it was always vexatious. But upon this we need not now insist. The question is, how is the tithe-system to be extinguished? Some writers have recommended the substitution of a *corn-rent*; but this, the Bishop admits at once, would be 'a greatly fluctuating, and therefore an improper provision for the clergy.' And as to any mode of Composition, he justly remarks, that 'the ascertainment of the value of the tithes would be an evil continually recurring; and thus would all those feelings be kept alive, which form the ground of dissension between the clergyman and his parishioners, and tend to diminish his means of doing good among them.' That which the Bishop, after long and anxious consideration, regards as in every point of view the least objectionable plan, is a *Commutation in land*. And this plan is the only one, we imagine, that any rational friend of the Establishment would think of advocating. It is, like every other, open to objections, and incumbered with difficulties; but the choice between evils is, in this case, all that is allowed to us. At all events, his Lordship adds,

'To restore to the clergy their due hold on the affection of the people, some commutation of tithes *must be adopted*. The times call for,—the sacred cause of religion itself demands it All therefore who wish well to the peace and good order of society, all who are desirous of advancing the happiness of the human race in time and eternity, should endeavour to support the character and station of the ministers of the gospel. It were, however, vain to expect the attainment of this great object, so long as tithe forms, as at present, a line of demarcation between them. As well might we attempt to stop the waves of the ocean, as to restrain the turbulent feelings of the people under the present popular excitation. The cause then, we see, of religion itself is involved in the issue of the measure.'

But while the immediate object of his Tract relates solely to the question of Tithes, the Bishop cannot, he says, conclude without declaring,

—'that no one would give a mere unhesitating assent, none a warmer support than himself, to any prospective regulations, which, without invading the existing rights of individuals, might secure a better pro-

vision for the poorer labourers in our vineyard ; and which might thus obtain for them the increased affection and respect of an attached and grateful people. And the present state of our Church, it may be observed, would afford peculiar facilities for the accomplishment of such a measure, according as ecclesiastical vacancies in sinecures might happen.

Apart from a most material improvement in the internal arrangement of the Church, and the distribution of its revenues, no plans for commuting the tithe will long protect the Establishment from ruder reforms from without. Of this, its best friends and wisest advocates are well aware ; and although Lord Henley's plan is considered as inefficient, chimerical, and objectionable, Dr. Burton fully accords with him as to the necessity of a very extensive Church and State reform. The following remarks are highly deserving of candid attention.

Lord Henley says, in one sentence, "The most prominent evil in the Church is the non-residence of the beneficed Clergy and the system of pluralities." To this I heartily subscribe, and most thankful should I feel, if I could join his Lordship in any scheme for preventing these crying evils. But if I am not mistaken, I mentioned in my former pamphlet the real impediment to their removal. In nineteen cases out of twenty the fault is in the patron. The Church is not the cause of non-residence or pluralities, except where the patronage belongs to an ecclesiastical body : and I have no wish to say, that Bishops or Chapters are less liable to err in this matter than laymen. I would only observe, that lay-patrons are vastly more numerous, and much more jealous of any interference with their patronage.

I would extend this remark to almost every topic which is touched upon by Lord Henley. He inveighs most justly against the translation of Bishops : and I have literally not found a Clergyman who does not take the same view. Why then is this evil inflicted upon the Church ? According to Lord Henley it may be explained on the following principle. "If any one turns to the list of the Dignitaries of our Cathedrals, he will find that not more than one-twentieth of them have had any claims to preferment, on the ground of theological or even of literary attainments. Parliamentary Interest, Family Connections, or Party Gratitude, have in general filled up all vacancies as they have arisen, with the Sons, the Brothers, and the Tutors of Ministers, and of their adherents." It will be remembered that these are the words of Lord Henley : and if the fact be so, it would be more reasonable in him to write upon State Reform than upon Church Reform. It now appears, that the Church is the suffering and not the offending party. She has all these evils inflicted upon her by ambitious or irreligious statesmen ; and yet she is abused, as if she were herself the cause of all the evil. Lord Henley mentions the case of the Earl of Bridgewater, who "drew the magnificent income of one of the golden stalls of Durham while living at Paris." I merely ask, who gave him a dispensation from residing at Durham ? — The Crown. In the same way we might go through almost every case of abuse, which is mentioned by Lord

Henley and other Church Reformers. I have no wish to say, that the Church is free from blame. In a body of fifteen thousand persons, there must be many, I fear, who are forgetful of their clerical character, and traitors to the Master whom they pretend to serve. Most earnestly do I wish, that the Government and the Legislature would make it more and more difficult for a clergyman to neglect his duty. *At quis custodiet ipsos Custodes?* The Government may, at this moment, without any Act of Parliament, prevent nearly all the abuses which are mentioned by Lord Henley. And yet these abuses exist. Surely, then, Church Reform means more than is generally intended by that expression.

'In the first place, it is absolutely necessary that the patronage of ecclesiastical preferment should be taken from the Crown, or at least submitted to some control. I shall speak out upon this subject more plainly than Lord Henley. He says, as I have quoted him at page 19, that "the time is not yet arrived, when we can hope for any legislative enactment respecting the mode of disposing of the Crown Patronage." I say, in answer to this, that if the time is not yet arrived, we may spare ourselves the trouble of discussing Church Reform.'

Our limits will not allow us to enter into the details of the proposed plans of reform. Dr. Burton's pamphlet reflects the highest honour upon his independence, integrity, and liberality of mind. Of such men, never did the Establishment, and the country at large, stand more in need. That his plan should, as well as Lord Henley's, have drawn down a vehement attack from that depository of party spleen and factious bigotry, the *British Magazine*, might be expected. The conductors of that Magazine may succeed in blinding those who are interested in the perpetuation of abuses, to the danger of obstinately resisting all reform,—in strengthening their infatuation, and exasperating their haughty contempt for sectaries and infidels. But they may learn too late, that no bullying will now aid the cause of the Church, or repress for one moment the tide of public opinion, which has set in with such force against the foundations of the Establishment. 'If the Establishment stand', remarks Mr. Douglas, 'it must become popular.' In order to this, its emancipation from State patronage and from private patronage must be effected. Now let us suppose, for a moment, all these desirable reforms accomplished,—the tithe extinguished,—the clergy converted into 'a class of elective land-owners' holding their lands on the tenure of residence and service,—and 'Church-patronage so modified, as that the popular voice shall have its 'right degree of ascendancy in the appointment of ministers';*—let us suppose the Church-rate abolished, (an exaction from which Dissenters may justly claim to be relieved,) and other

* The words of Dr. Chalmers.

grievances redressed;—would the rights of conscience be still violated by the existence of the Establishment,—that is, of an order of religious teachers, not dependent on voluntary support? Should we then have, as Mr. Douglas contends, a Church-establishment, without any contribution from those who deem it erroneous? Or would the Dissenters still have reason to complain, that they were compelled to support the Establishment,—that it was maintained, in part, at their expense? According to the language of the Edinburgh Church-reformers, and the reasoning of Mr. Stovel, the injustice would still be as palpable as before. All sects would not, even then, be brought down to a level. All ministers of religion would not be thrown upon the voluntary payments of those who were willing to offer them. Should a Quaker occupy a glebe farm, or Church land, he would still, we suppose, feel bound in conscience to refuse paying rent. That the clergy should hold lands, might still be represented as contrary to the practice of Our Lord and His Apostles; and it might be urged, that the first Christians *sold* their lands, and gave the proceeds to the poor. But would it be said that those lands, being national property, were held by the clergy at the expense of the Dissenters, and that they contributed to support the clergy? Could a plea of equity be set up for seizing the Church-lands, that Peter might not have more than Paul? We must confess that we should be very sorry to see persons of this way of thinking presiding in any of our law courts, or taking the lead in the senate or in the cabinet.

That error should be pensioned and endowed, whether by estate or by private munificence, must ever be an occasion of lamentation and regret. But there could be no greater intolerance, than to prohibit individuals from disposing of their own property for what they deem religious and benevolent purposes, or to deprive those who are in possession of endowments, because they hold erroneous sentiments. It is a fair objection against the system, that it has been the means of perpetuating error more than of advancing truth; and let that objection have all its weight in governing the future plans of the wealthy. But those who hold property under that system, whether lay-impropriators, or corporations, or beneficed usufructuaries, are not, we presume, to be penally dealt with, either on the ground of holding erroneous opinions, or because the system of endowment is deemed inexpedient. An endowed clergy may become a bane and a curse, as in Spain; but, by their exactions only, not by their possessions, can they be properly represented as a burden to the State. Dissenters ought not, we contend, for many reasons, to be required to contribute to the Establishment; but were the church-rate abolished, and the tithe commuted, we cannot perceive that they could be considered as contributing any thing. Should the

wealth of the Church be deemed enormous, should it have absorbed, like an unhealthy excrescence, too large a portion of the resources of the country, it is for the Government to interfere, in the exercise of its protective sovereignty over all estates, to relieve the Constitution from the unequal pressure. And this will be done without any prompting of the Dissenters. Catholic sovereigns have not scrupled thus to interpose; Catholic bishoprics have been secularised, and monastic estates have been sequestered, without compunction or fear of excommunication, by Catholic princes. And were the Church of Ireland made to disgorge half of its dishonest and misapplied wealth, for the benefit of the State, the most unexceptionable precedents might be produced. But let it be done by the State, with all possible tenderness to individual life-interests, upon the broad ground of national policy, and not upon false pretences, or for theological reasons.

Will it be imputed to lukewarmness in the cause either of Reform or of Dissent, that we deprecate the employing of unfair weapons against the Establishment, which may break in the hands of those that wield them, and wound themselves? That we regard with dissatisfaction and dread, the infusion of fanaticism into the elements of debate and strife that are now in action, and lament that good and wise men should be betrayed into expressions savouring of bigotry and violence? If so, it must be because we have failed to make ourselves understood, or because those who have been misled, disdain to be set right by so feeble and unauthoritative a voice as ours.

Art. VI. *The Annuals.*

IN resuming our account of the *Annuals*, we find that we have still no fewer than ten to notice. We shall first pay our compliments to our old friends, and then introduce to our readers the new competitors for their favour.

The *Literary Souvenir* maintains its character for the taste displayed in the selection of the embellishments. 'The Prince of Spain's visit to Catalina,' from a painting by Newton in the collection of His Grace of Bedford, furnishes a splendid frontispiece, delicately engraved by Rolls. Next to this, the Editor probably prides himself upon the 'splendid composition by Fragonard,' from the finished sketch of a picture which forms one of the *plafonds* of the Gallery of Charles X. in the Louvre. The subject is, Francis I. receiving the honour of knighthood at the hands of the Chevalier Bayard. It is certainly a rich and shewy composition, in the true style of French picturesque; and is effectively engraved by Greuthach. There are two exquisite land-

scapes; Fairies dancing on the sea-shore in a golden sunset, from a design by Danby, and, Shipwreck off the Isle of Wight, from a design by Bentley, both beautifully engraved by W. Miller and J. Thomas: they are treasures for the portfolio. Heidelberg Castle, from a design by Roberts; Naiads, from a classical painting by Henry Howard; The Inundation, affectingly told by an interesting and well contrasted groupe, on a rising ground, with the submerged village in the back ground, from a painting by A. Scheffen; a Dutch family groupe from Watier, in which, however, the engraver has not succeeded; Children in Prayer, from a painting by Uwins, full of feeling, though not of captivating beauty; and the portrait of a Cauchoise girl, from a painting by Newton; compose the remainder of this well chosen and brilliant selection.

The Volume itself opens, very advantageously, with a glorious sonnet by Wordsworth, on an occasion worthy of calling forth all the Poet's sympathy. Never has a more graceful chaplet been twined for the brow of a bard than the following.

'A trouble, not of clouds, or weeping rain,
Nor of the setting sun's pathetic light
Engendered, hangs o'er Eildon's triple height:
Spirits of Power assembled there complain
For kindred Power departing from their sight;
While Tweed, best pleased in chanting a blithe strain,
Saddens his voice again and yet again.
Lift up your hearts, ye Mourners! for the might
Of the whole world; good wishes with him goes;
Blessings and prayers, in nobler retinue
Than sceptred king or laurelled conqueror knows,
Follow this wondrous Potentate. Be true
Ye winds of ocean and the midland sea,
Wafting your charge to soft Parthenope!'

Among the other poetical contributors occur the names of the Editor, Mrs. Watts, Mrs. Hemans, T. K. Hervey, William Kennedy, Caroline Bowles, Mary Howitt, Sir Aubrey de Vere, Miss A. Strickland, the Rev. Charles Hoyle, and E. Gauntlett. 'The Isles of the Sea Fairies,' by Mrs. Howitt, would tempt transcription, but for what the reader will not find to be a fault,—its length: it is very gracefully imagined, and reflects something of the golden mist which the painter has thrown over the scene. Timour's Death-bed, by W. Kennedy, is extremely spirited,—a little pedantic, but this we could forgive for the clever use that is made of the richly sounding names—'Kharizmé, Kaundahaur, Iraun,' &c., but our ear *will* not tolerate the jerk and gallop with which each stanza concludes. The following stanzas are anonymous: if not of the highest order, they touch the feelings.

' THE FELLOWSHIP OF NATURE.

I.

' The mountain breeze ! the fresh,—the free !
 Oh ! bring the arrowy breeze to me !
 Be mine, the breathing heights to stem,
 The hills' empurpling diadem ;—
 To seek—to meet—the rushing flow
 That thrills my heart, and cools my brow :
 And feel my bosom gladly bound,
 To catch its soul-inspiring sound.

II.

' Keep, wealth ! thy domes and halls of pride,
 Thy teeming vales and gardens wide !
 Keep, pomp ! thy gauds, thy pleasures rare,
 Thy flowers, that wreath the brow of Care !
 Be mine the strength—the power to fly,
 Where care and sorrow come not nigh ;—
 To seek the glen, the mountain lone,
 Where nature's heart is all mine own.

III.

' Ay, earth has many a galling chain,
 That binds me down to want and pain ;—
 And cold and harsh the world I view ;
 And kindred hearts are far and few.
 But Nature !—thee !—through good—through ill—
 I seek—I bless—unchanging still ;—
 Alike in calm and tempest wild,
 Thou hold'st communion with thy child.

IV.

' Oh ! can I press the mountain sod,
 By mortal footsteps rarely trod ;
 Or plunge 'mid wilds and forests green,
 Where sordid dreams have never been ;
 Or meet—by far and lonely seas—
 Heaven's own—its pure—its blessed breeze,—
 Nor feel my bosom inly burn,
 And peace, and hope, and joy return ?

V.

' Oh ! can I lift to yonder sky
 A lonely and adoring eye,—
 When scoffing worldlings none are near,
 To aim the jest or point the sneer ;—
 Its million glories can I view—
 Its mighty clouds—its melting blue,—
 Nor, spite of pain and anguish, feel
 Their holy influence o'er me steal ?

VI.

' And when the tide of feeling strong,
The yielding spirit bears along,—
When the full heart is swelling high,
With dreams that meet not mortal eye,
Yet held in cold and stern control,
That shake and rend the inmost soul;—
Then, Nature! then—the world I flee,
To pour, unchecked, that soul to thee!

VII.

' Reviver thou of visions fled!
Of early joys long vanished!
Entwined with thee, they are not gone,
To sleep in dull oblivion:
Thy magic touch aside can roll
The blinding mists that dim the soul,
And oft, in colder years, renew
Its bright first loves—the warm—the true.

VIII.

' Dear, dear to me, through every scene,
Through storm, through sunshine, hast thou been;
All else hath changed, save only thou;
Bright wert thou aye; and bright art now.
Oh! still on *thine*, my burning breast
Shall lay its throbbings wild to rest;
Nor feel care's chilling weight, while free
In thine own realms, to worship thee!'

Σ

The prose contributions comprise one of Mr. Leitch Ritchie's continental legends; Frank Lygon, by the Author of *Selwyn*,—like all that comes from that pen, very clever and interestingly told; *Recollections of the Life of Secundus Parnell*, by William Howitt; the *Sleeper's Shrift*, by H. F. Chorley; and some smaller pieces.

Of the two *Juvenile Annuals* which claim our notice, the young folks instruct us to report, as usual, very favourably. Miss Leslie of Philadelphia and Dr. Walsh have each contributed, as before, very pleasing papers to Mrs. S. C. Hall's *Juvenile*; L. E. L. has furnished a beautiful story for young people, entitled *The Indian Island*; and 'Seven and Seventeen' is worthy of the Author of "*Chronicles of a School-room*." The *Juvenile Souvenir* shines in its embellishments, and in a goodly list of contributors: the following stanzas we must venture to transcribe.

'A LITTLE GIRL'S LAMENT FOR THE FAIRIES.

I.

' Ah ! where are all the fairies flown ?
Why ceased their merry reign ?
We 're all so dull and solemn grown,
I wish they 'd come again ;
Mid lawns and bowers, when daylight 's done,
Once more to dance and play ;—
There never has been any fun,
Since fairies went away.

II.

' You weary me,—you tiresome doll !
You cannot speak or walk,
A fairy's wand, my good Miss Poll,
Would soon have made you talk !
Then you and I, so merrily,
Had sported all the day ;
But now, oh dear ! that cannot be,
The fairies are away.

III.

' Now, there are none of them to ask
For water from the well ;
No diamonds now reward the task,
As Mother Goose doth tell ;
No toads the naughty lips disgrace,
That say a sulky nay ;—
This world is quite a stupid place,
Now fairies are away.

IV.

' We cannot meet them at a spring,
When drawing water out ;
For water to our doors we bring,
By leaden pipe or spout.
One still finds toads ; I 've seen them crawl
About, at close of day ;
But diamonds,—none ; they vanished all,
When fairies went away.

V.

' There's puss sits purring by the fire,
Or chases mice and rats ;
The stupid thing ! I do so tire
Of these dull, common cats !
A cleverer one my fancy suits,
Who can do more than play ;
But, ah ! there is no Puss in Boots,
Since fairies went away.

VI.

‘ The bean-stalks in our gardens all,
How widely Jack’s outshone ’em ;
Ours grow so slowly,—never tall,—
And nought save beans upon ’em ;
No wealthy giants at the top,—
No gold,—no harps to play,—
We ’ll ne’er see such another crop,
Now fairies are away !

VII.

‘ And books,—and maps,—and lessons,—ah !
They ’re fit to bend one double ;
A fairy for one’s god-mamma,
Would save one all the trouble.
Quite wise, without instruction, she
Could make one in a day ;
But now,—there’s no such luck for me !
The fairies are away.

VIII.

‘ Farewell to fairy finery !
To fairy presents rare ;
No slippers made of glass have we,
As Cinderella’s were ;—
Nor pumpkin coach,—nor coachman rat,
Nor lizard footman gay ;
Nor steeds,—those mice that feared no cat,
Now fairies are away.

IX.

‘ They meet no longer by the light
Of moon-beams ’neath a tree ;
Why ! one might walk abroad all night,
And not a fairy see !
One would but catch a cold or fever,
Before the dawn of day ;
And those are things that happened never,
Till fairies went away.

X.

‘ Farewell to all the pretty tales,
Of merry elfins dining
On mushroom tables, in the dales,
Lit by the glow-worm’s shining,
And tripping to the minstrel gnat
His jocund measure singing,
While o’er their heads the lazy bat
A silent flight was winging ;
Farewell ! like theirs my song is done ;
But yet once more I’ll say
There never has been any fun,
Since fairies went away.’

The Landscape Album comprises *sixty* views of towns, cathedrals, lake-scenery, and other picturesque subjects, in the British Isles. We have Abbotsford and Melrose Abbey, Hampstead and Brighton, Stonehenge and Canterbury, Peak Cavern and Rydal Lake, Salisbury Crags and Limerick. In short, there is no lack of variety; and if the engravings are not all in the most finished style, they are respectably executed, and their number amply compensates for any inequality. A brief topographical description accompanies each plate; and the Volume may fairly claim to range in among the Annuals, in the boudoir or on the library table.

We do not know what to say of Miss Sheridan's Comic Annual. The *pun-ography* of the cuts is extremely clever; those who love merriment, have only to look at the odd conceits of the pantomimic pencil. But the laborious comicality of the written contributions soon palls, and too often offends by its coarseness. The Volume should not have been edited by a female humourist.

Mr. Harrison has this year laid aside the cup and bells, and now comes before us in his more native and pleasing character. His 'Christmas Tales, historical and domestic', four in number, with five 'pictorial embellishments' to which the tales are accommodated, may be allowed a middle rank between the juvenile annuals and those of higher pretensions.

We have yet to notice those which claim the character of religious Annuals. The Missionary Annual carries with it, in the name of its Editor, the estimable Author of the Polynesian Researches, and in the list of contributors, its own recommendation. The embellishments are not, indeed, of the same attractive and splendid kind that are found in some of the other Annuals. They consist of engravings on wood, by Baxter, some of them admirably cut, and the subjects are intrinsically interesting as illustrating the scenes of Missionary enterprise, and the cruel rites or absurdities of idolatry. Still, we fear that they will not be thought, in general, to add much to the attractiveness of the publication. For this however, the literary contents will, we think, amply compensate. Among those whom respect for the Editor have led to furnish contributions, are Robert Southey, The Author of the Natural History of Enthusiasm, Archdeacon Wrangham, James Montgomery, the Rev. Thomas Dale, Josiah Conder, Thomas Pringle, Bernard Barton, The Rev. James Hough, the Rev. Dr. Fletcher, the Rev. H. Townley, the Rev. Elijah Hoole, the Rev. G. Redford, the Rev. J. Alexander, James Edmeston, Mrs. Gilbert, H. Rogers, Esq., Miss A. Strickland, and John Carne. From 'A Sunshine Prospect,' by the Author of the Natural History of Enthusiasm, we select a few paragraphs, highly characteristic and striking. The entire paper deserves a thoughtful and deeply reflective perusal.

‘ Let it then be granted—and granted in the fullest sense—that the spiritual condition of the mass of mankind is a fit subject of the most profound sadness ; and let it be confessed, moreover, that the temporal and visible degradation and miseries of the nations—their cruelties, their infirmities, and their wrongs,—are deplorable.—Yes, we not only admit these sorrowful facts, but we ponder over them daily, and resolve again and again to take no settled ease, while so much wretchedness, moral and natural, affects our fellow-men.

‘ Nevertheless, these melancholy feelings, although just, shall not be allowed to exclude from our minds some other feelings, equally just, and more agreeable. Nay, far from excluding, we will rather cherish any cheering and brightening thoughts which (illusion apart) may serve to attemper our emotions as that sadness may not settle into gloomy indolence, nor zeal become acrid, and especially in order that no one element of sacred truth may overpower another.

‘ “The earth, O Lord, is full of thy riches.”—This is true, notwithstanding that other melancholy truth, that “the dark places of the earth are full of the habitations of cruelty.” Nor are the riches of Divine beneficence to be seen merely (no, nor chiefly) in the luxuriance, and splendid colours, and noble forms of the inanimate and animal kingdoms. Must we look only to the gorgeous flowers and luscious fruits, to the stately trees and spicy shrubs of torrid climates, or to the gems and ores bowelled in the mountains,—or must we think only of the gay and busy myriads that fill the air, and earth, and water,—when we would admire and adore the bounty and power of the Creator? Oh no! for the Creator is Creator of Man; and notwithstanding all the disgraces and corruptions that have come in, the praise of God is still to be gathered from the lot of humanity, and from the special circumstances of the several communities of the human family.

‘ Where shall we draw the line, beneath which human existence ought to be deemed utterly undesirable, and where the spectacle of domestic manners becomes revolting and horrid? Shall we say that the furnished and filthy Esquimaux, and the ferocious Malay, and the squalid Australian, together with the hardly less squalid and much more unhappy crowd that crams our cotton mills, and the mendicant hordes of our metropolis, mocked of the rags that hang about them! Shall we say that all these are outlaws of the commonwealth of natural enjoyment, and wretches by destiny? We will not decide so difficult a matter, but turn to somewhat brighter scenes.

‘ Let no unfair or sinister inference be drawn, as if we would palliate great evils or great crimes, when we commence this our commendation of the Divine benignity towards man, from the hut of the slave in our colonies. Our indignation against the usurpations of men, must not carry us so far as do a wrong to the providence of Him who filleth the world with his bounty. Man must indeed do much before he quite defeats the benevolence of God. Hearts that crouch and tremble in one hour, are free and gay in another; mild affections take their rights, spite of the oppressor; an easy oblivion hides the injuries that have been endured; the common goods of animal life are tasted. Infancy

has its joys, thoughtless of the bonds it is born to;—childhood has its prattle and pastimes, as jocund under the meridian of Jamaica, as under that of Benin. No; our horror of slavery shall not drive us to the impiety of denying that existence has its boons, even within the pale of the plantation.

‘ And if the enthralled portion of the Negro race should not be thought of as quite shut out from the goods of life, certainly the free hordes of its native continent, have a share in them. Say what we may of the miseries and horrors that attend savage despotism and superstition, neither the one nor the other has had power to make the negro visage, as seen in the wilds of Africa, gloomy, or to check the din of merriment that quite frightens silence from the precincts of a Negro village. Nothing less than the *spleen* of *system* can make us say, that the men and women and children of these rude tribes are altogether wretched. How many times over might the length and breadth of the British islands be measured along the bold sweeps of the Niger, the Senegal and the thousand lesser streams that, in their long paths of sultry luxuriance, make glad those torrid regions! Throughout those wide expanses,—untrodden by the traveller, and yet unknown to our assiduous geography, and in thousands of green seclusions,—the morning sun awakens merriment;—the fervour of noon, not inimical as we think it, but genial and invigorating to dark skins, sheds into dark bosoms a *relish of life*, such as our chilly days and artificial modes quite deny us the knowledge of. The evening too, and the tender moonlight, not only *look* peaceful, but *are* peaceful, in glens and glades, where our map-makers have written “unknown deserts.”

‘ The round of the year, far from being terrible to the Laplander, the Samoyede, and the Kamtschatdale, so delights them, that these tribes are awake to a love of country, such as quite puts ridicule on the pity wherewith we may sometimes contemplate their condition. The lamp-heated burrow—shall we call it tomb of the living?—which inhumes an arctic family three-fourths of the year, contains perhaps ordinarily more comfort, more amusement, and more plenty, than the hut or cottage (sport of wind and rain) of the peasant of a temperate climate. Then the muffled lord of the wilderness of frost, fully caparisoned, and tight in his sledge, and whirling like a sprite over hill and dale, enjoys without dismay the clear, deep intensity of the stern sky. And even *he* has his summer—brief days of enchantment during which all powers of Nature, as if conscious they had slumbered too long, are at work with visible haste, in loading the earth with flowers and fruits.

‘ From the arctic snow-belt, we ascend the pasture table-lands of Asia, and look too over the grassy steppes of Eastern Europe. How pure and invigorating are the gales on these lofty and boundless slopes, verdant expanses, spread out to the sun above the level of the clouds! The Tartar, hot and restless—the Mougul, placid and inert—both follow the rambling path which Nature herself by the breadth and freedom of her style in these ample regions, marks out for them. Rid of the cares that infest a more artificial mode of life, and scornful of the restrictions that attach to the tenure of a single spot, he drives his

wain and his herds from side to side of the vast space, as if lord, not of a field, nor even of a province, but of a continent. Say not that this pastoral life is a faulty and wasteful mode of existence, and that it is a necessary cause of ferocity;—say it not, lest God's own appointment, who fixes the bounds of nations, and measures out their inheritances, should hastily be blamed.

‘ From the nation of herdsmen we pass over to the nation of horsemen, and from the wilderness of grass to the wilderness of sand. Shall the scrupulosity of any deny us leave to admire, in this instance, the adaptation of the race to the country, or of the country to the race? If we discern and commend the structure and the instincts of the camel—“ship of the desert”—as the creature by whose aid those terrible regions are habitable, may we not also recognise in the physical character and temper of the driver of the camel, corresponding proofs of specific design? * * * * * It is there, we venture to say, that the most elevated style of piety might be fostered.—It is there, that with two objects only on which the eye may fix, and both of them terribly magnificent—the clear abyss of heaven, with its fountain of fire, and the boundless breadth of undulating sand—that the soul, abstracted from the cares of artificial life, is thrown upon its inner sentiments, and made to feed upon its own substance. Arabia, the home of patriarchal piety; Arabia, birth-place of the knowledge of the stars, and birth-place too of the most splendid creations of fancy; Arabia, the cradle of enterprise and empire, wants nothing but that her fainting sons should have their “eye opened” by some messenger of the Lord (Gen. xxi. 19); to descry that “well of water,”—spring of true wisdom, which long ago burst up in the wilderness of the world.

* * * * * ‘ Indeed, we mourn that India, and Burmah, and China sleep under the deadly shade of spiritual delusions: we mourn it with a pungent sadness—parent of zeal. But we will not—nay, we *dare not*, mourn that these glorious lands, teeming with the rarest products—the paradises of the earth, *are full of people!* Who shall be so bold as to grudge when they witness the flooding forth of the creative and conservative energy over these regions—regions opulent by special grants of nature? On all those warm and humid plains, watered as the garden of the Lord, and on all those hill-sides of fruit and spices, God is at work; and may we not follow and adore? And if, by fatal and lamentable ignorance, the men of those countries fail to render tribute to the Creator for the plenitude of his gifts, we will go there and take up his neglected praises.

‘ Could we but stretch the powers of vision across the midnight hemisphere, or take wing from west to east, upon the breeze that fans the dark sultry hours of the torrid zone; and could we look down and see those swarthy millions of our fellow men, resting in safety under the sheltering hand of that Providence which slumbers not, and which defends the couch as well of one people as another; should we not hear a whisper of reproof checking any harsh suppositions we might have entertained, as if the goodness of God were all measured within the straight lines of a given latitude and longitude? Yes, it is this very spectacle of the large beneficence of the Creator and Preserver of men, freely dispensed to all people, which animates our hope of the

conveyance at length to all people of the highest boon and the best ! Ah ! while gazing, as we have just imagined, upon the sleeping millions of the Eastern world,—guarded by the ever-present Power, how should we desire that the loud voice of some bright herald from on high, might now, at last, rend the silence of midnight, and waken as in a moment, the infatuated nations from the mortal slumber of their errors !'

As a poetical specimen, we cannot do better than give the following beautiful stanzas.

'THE FIELD OF THE WORLD,'

' BY JAMES MONTGOMERY.

' Sow in the morn thy seed,
At eve hold not thine hand ;
To doubt and fear give thou no heed ;
Broad-cast it round the land.

' Beside all waters sow,
The high-way furrows stock,
Drop it where thorns and thistles grow,
Scatter it on the rock.

' The good, the faithful ground,
Expect not here nor there ;
O'er hill and dale, by plots, 'tis found,—
Go forth then every where.

' Thou know'st not which may thrive,
The late or early sown ;
Grace keeps the precious germ alive,
When and wherever strown.

' And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

' Thou canst not toil in vain,
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garnerers in the sky.

' Thence, when the glorious end,
The day of God is come,
The angel reapers shall descend,
And Heaven sing " Harvest Home !"

We shall make room for a sonnet by F. R. C., in which, we think, the citation from the lxxxth Psalm is very felicitously introduced.

' Ariel ! Ariel ! City of our God !

How art thou fallen ! No more the voice of prayer

Ascends from thy proud temple ; nor repair

The tribes of Judah o'er the sacred sod,

To worship where their fathers' feet have trod.

How long, O God, how long wilt thou forbear ?

How long the oppressor of thy people spare ?

How long must Israel bow beneath thy rod ?

Thou hast, O Lord, from Egypt brought a vine,

Prepared room, and planted it. The land

Was covered with its shadow. Oh, return,

Revisit it, and cause thy face to shine ;

And place upon thy servant thy right hand

So we to call upon thy name shall learn.'

In point of solid and various information and permanent interest, the *Missionary Annual* must be admitted to stand at the head of this class of publications ; and we can have no doubt that among religious readers it will obtain the preference to which, without disparaging the merits of its competitors, we cannot but deem it entitled.

We are happy to be able to report in terms of high commendation of *The Amethyst*, published at Edinburgh, under the editorial auspices of Dr. Huie, and Dr. Greville. A vignette title-page is the only embellishment, but the Contents exhibit names of contributors that will command attention. Among them are, the Rev. C. Bridges, J. J. Gurney, the late William Mc Gavin, James Montgomery, Mrs. Opie, Lady Charlotte Erskine, the Rev. Dr. Raffles, the Rev. Dr. Belfrage, Bernard Barton, and James Edmeston, besides the Editors and other Scottish literati. The character of the publication is throughout serious, adapted for 'instruction and edification,' and such as to render the Volume 'a suitable present from one Christian to another at a season 'when such tokens of friendship and affection are ordinarily interchanged.' Shall we be accused of partiality to the Author, if we select the following as no unfavourable specimen of the contents ?

' AN EVENING SONG FOR THE SABBATH DAY.

' BY JAMES MONTGOMERY, ESQ.

' Millions within thy courts have met,

Millions this day before thee bow'd ;

Their faces Zion-ward were set,

Vows with their lips to thee they vow'd :—

' But thou, soul-searching God ! hast known

The hearts of all that bent the knee,

And hast accepted those alone,

In spirit and truth that worshipp'd thee.

- ' People of many a tribe and tongue,
Men of strange colours, climates, lands,
Have heard thy truth, thy glory sung,
And offer'd pray'r, with holy hands.
- ' Still, as the light of morning broke
O'er island, continent, and deep,
Thy far-spread family awoke,
Sabbath all round the world to keep.
- ' From east to west, the sun survey'd,
From north to south, adoring throngs;
And still where evening stretched her shade,
The stars came forth to hear their songs.
- ' Harmonious as the winds and seas,
In halcyon-hours, when storms are flown,
Rose all earth's Babel-languages,
In pure accordance, to thy throne.
- ' Not angel-trumpets sound more clear;
Not elders' harps, nor seraphs' lays,
Yield music sweeter to thine ear
Than humble pray'r and thankful praise.
- ' And not a pray'r, a tear, a sigh,
Hath fail'd to-day some suit to gain;
To those in trouble thou wert nigh,
Not one hath sought thy face in vain.
- ' Thy poor were bountifully feed,
Thy chasten'd sons have kiss'd the rod,
Thy mourners have been comforted,
The pure in heart have seen their God.
- ' Yet one pray'r more;—and be it one
In which both heaven and earth accord!—
Fulfil thy promise to thy Son,
Let all that breathe call Jesus, Lord.
- ' His throne and sovereignty advance;
For his soul's travail let him see
The heathen his inheritance,
And earth's last bound his portion be.'

Another new competitor has just appeared, under the title of "the Aurora Borealis, a Literary Annual, edited by Members of the Society of Friends." The portrait of a Bride in Quaker costume forms the frontispiece to the volume; besides which it contains an exquisite landscape,—Rokeby, from a painting by George Balmer, excellently engraved by W. Miller. The Howitts, Wiffen, H. F. Chorley, Bernard Barton, Joseph John Gurney, Mrs. Opie, P. M. James, John Holland, Thomas Doubleday, and Sarah Stickney, are among the Contributors. The volume, its Editors say, 'will be found of a different *hue* from that of the 'other Annuals'; but that hue is certainly not *drab*. Its out-

ward garb is green and gold; and as to its inward grace, it ' necessarily breathes something of the spirit of that Society of which, ' with a few valued exceptions, the writers in its pages are members,' but we perceive nothing of the formality or severity that has usually been regarded as an attribute of broad-brimmed Quakerism. For instance, the following is taken from a lively and well-written paper, entitled, ' Fancies on Clocks.' By V. F. Chorley.

* * * * *

' The claims of the country to poetry, are, and have been, universally allowed. Few have ever thought, and fewer would ever admit that the town could have any: and yet it has its share. Putting out of the question the dear and romantic associations which belong to those time-hallowed places, where every street has its history, and every house is decorated with armorial bearings, where the ancient fountain, the mutilated statue, and the grey tower, and the church full of monuments of merchant princes, and their wives and children, take back the mind at once to the rare times of old;—putting all these out of the question, there are sights and sounds to be seen and heard daily, in every town, which have a meaning and a voice to the hearts of all those who are open to receive deeper impressions than are entertained by the common-place and worldly. A sea-port, for instance, where great ships come and go; and many families send out their hopes to foreign lands, whether in the gallant, daring boy, or the experienced frugal man;—are not the thoughts, which the mere consciousness of dwelling in such a place, must, at times, awaken,—full of poetry? And then the streets; the strange intent faces which you encounter,—the stranger figures—the bronzed Lascar,—the heavy limbed Negro,—the bright-eyed rosy-checked country child, to whom a city is a perfect bewilderment of delight and glory. The itinerant musician,—grinding out from his organ—or pinching out of his tuneless *vielle*, strains that breathe of far mountain lands,—the Savoyard, with his tray of images and his ready smile,—the joyous sailor with his parrot—there is something more than prose in all these. Town-clocks, too: (to return from my digression :) who has lain awake at night, and heard the hours announced in succession, by their many solemn tongues, without a deeper thought than the mere animal thankfulness that morning was so much nearer? How many watchers are listening for the same sound! Some by sick beds; some too full of joy to sleep. How often in times of trouble have secret assemblies been called together by the same signal! and conspirators have crept from remote quarters to do that by night which they durst not speak of by day. And at the hour of midnight—the last hour of the year—can there be any thing more sublime than to sit alone and listen to their toll from tower and belfrey, giving token that another year is at hand,—another year, fraught with change and importance to each of the thousands of human beings who are clustered around us,—sounding at once the knell and the birth-peal,—surely this is poetical.

' Then, too, we remember the times of pestilence, "when the clocks stopped, because there were none to wind them up." I have

met with this simple sentence in many histories of the visitation of plagues into which I have looked ; and to me it says more than many an ambitious and laboured description. It seems as though Time stood still, while the destroying Angel did his work. Myriads died and were buried ; and the public herald of day and night was left untended ; so great was the dismay of the survivors, so far-spreading the calamity !

‘ But enough of town clocks—though I must not pass without brief mention that precious relic of antiquity, St. Dunstan’s, with its guardian giants—alas ! deposed from their ancient sovereignty in Fleet Street. Let us look at their country brethren. There arises at once before the mind’s eye a quiet and pleasant vision : a large grey church standing in the midst of a village. The building is all gables and corners, and is surrounded by an ample church-yard, thickly sown with grave-stones, and funeral mounds of turf, garnished with the sweet natural epitaph of flowers. The church-yard is bordered with trees ; and the most ancient man does not remember the planting of the youngest of them. Here, looking out upon a green, with the school-house, and its children playing in the sun, and the cottages in their trim gardens—here stands the Patriarch of the Tower, the same as he has ever been ; or perhaps a little more brassy in his voice than of yore, by reason of his age, the oracle, consulted a hundred times in the day by peasants who shade the sun from their eyes with their brown hands, and look up, not like the foolish children of a town, to see how goes the enemy ; but to inquire of their friend, the friend of labour, what space is left them wherein to perform their healthy and needful toil.

‘ True it is, that these same patriarchs, from their having lived so long in uncontradicted supremacy, fall at times into lamentable irregularities. But the farmers do not love them the less for this want of truth. If they are half an hour before the real time (and who ever heard of a country clock erring upon the losing side ?) it is rather a cause of rejoicing to the proprietors of lazy serving-men and maids, who are cheated into rising betimes. I remember once assisting at a harvest dinner in the neighbourhood of Lancaster. The village clock was half an hour faster than those of the town, which went before those of my native place in like measure. We sat down to dinner hearty, happy, and hungry, precisely at *twelve* : and I could not help smiling as I thought, how many of the inhabitants of L——, were at that moment yawning over unenjoyed breakfast tables, wondering how the day was to be got over.

‘ But the subject is inexhaustible. Whether we think of old clocks or new clocks, those cased in oak wood, or those enshrined in or-molu, a thousand reminiscences and reflections crowd upon the mind.

‘ “ What did you say, John ? ”

‘ “ Sir,” said my servant, “ the clock has stopped, and the cook does not know when to put the meat to the fire.”

‘ It was even too true. I was half an hour too late for my appointment.’

The following stanzas must be transcribed.

‘ **APPEAL FOR THE INJURED AFRICAN.**

‘ **BY J. H. WIFFEN.**

‘ O Thou, to whom the mournful sigh
Of sorrow and despair ascends,—
Who hear’st the ravens when they cry,
The babe, when at Thy feet he bends!—

‘ More weak than is the raven’s brood,
Less pure than infants though we be,
Our silent prayers for Libya’s good,
O Father! let them rise to Thee.

‘ By realms dispeopled, tongues struck dumb
With the brute outrages of years,
In Thy remembrance let them come—
The negro’s wrongs, the negro’s tears.

‘ Whate’er of crime, whate’er of woe,
Europe has wrought, or Afric wept,
In his recording volume, lo!
The Angel of Thy court has kept.

‘ Yet—ere the assessing Spirit stands,
Prepared to sound from shore to shore,
That golden trumpet which commands
The oppressor’s scourge to smite no more;—

‘ Ah, stay his vials!—with our prayer
No vengeance breathes; in judgement break
The oppressor’s galling chains; but spare
The oppressor for Thy mercy’s sake.

‘ Didst Thou not form, from pole to pole
The various tongues and tribes of earth
Erect, with an immortal soul
Expectant of one holier birth?

‘ And shall the nations dare to hold
In chains whom Thou hast chartered free?
Or buy, with their accursed gold,
The sinewy arm and servile knee?

‘ No! not for this didst Thou commend
With westering keel, and sails unfurled,
Columbus o’er the waves, to rend
The curtains of that younger world.

‘ And O! ’twas not for this that he
Upreared Thy hallowed ensign there;
Alas, that e’er Thy cross should be
The joyless herald of despair:—

‘ That whom Thy loved One died to save
 Man, guilty man must hold subdued,
 And plead “ prescription ” o’er the grave,
 When questioned of his brother’s blood.

‘ But Thou art righteous ; Thou wilt rise
 All mighty, as in days of yore,
 When Israel sighed as Libya sighs,
 Beneath the tasks his children bore.

‘ Cry not the isles themselves aloud ?—
 “ Three hundred thralling years are sped,
 Since earth by tyranny was ploughed ;—
 The vintage of the earth is red ! ”

‘ In that great day, when Afric’s race
 Are from *their* House of Bondage cast,
 O ! hide us in some peaceful place,
 Till all Thy wrath be overpast !

‘ For dark, except Thy mercy shine,
 This later Passover must be !
 Our prayers, then, at Thy pardoning shrine,
 O Father, let them rise to Thee ! ’

There yet remains to be noticed, a third volume of the ‘ Sacred Offering ’ ;—a little annual of modest pretensions, unembellished, except by the taste which has presided over it, the purity and piety of the sentiment, and the correct and melodious versification. Those who have the former volumes, will not be less pleased with the present one. We regret that we have not room for extracts. The lines on the immortality of thought are very striking ; and the stanzas entitled, ‘ The Pestilence that walketh at noon day,’ are as beautiful as they are excellent in spirit and sentiment.

It is altogether a beautiful shew of annuals, indicating the richness of the soil and the high state of cultivation. We hope that the flowers will be duly succeeded by the fruit.

Art. VII. CORRESPONDENCE.

TO THE EDITOR OF THE ECLECTIC REVIEW.

SIR,

IN your Review for October, 1832, p. 293, I find the following passage. "The authority claimed (by the Church of England) in controversies of faith, was originally a *forged* authority, &c.": and by way of confirming this assertion, there occurs in a note, an extract from Lord Kames' "Sketches of the History of Man" to the following effect. "The people of England must have been profoundly ignorant, &c."

Now, as I take it for granted, that your Reviewer has been misled by the authority of Lord Kames, and that the object of your Review is for the development of what you conceive to be *truth*, I do not anticipate any difficulty in prevailing upon you to reprint the above-quoted passages in your next number, with the following observations upon them.

1. So far were the good people of England from being "profoundly ignorant" of the existence of the Clause in the 20th Article which Lord Kames asserts to have remained unnoticed till the year 1724, that Archbishop Laud, and the other Bishops of his time, were accused of having committed the Forgery on which your Reviewer animadverted. It appears, however, that the Puritans were less scrupulous in their assertions respecting the time when "the spurious Editions" appeared "in which the Clause was foisted into the 20th Article," than Lord Kames is; for whilst the latter allows that these "spurious Editions" appeared soon after the year 1571, the Puritans manfully declared that the Clause in question was not to be found in any Editions of the Articles printed prior to the year 1628.

2. In answer to this accusation, the Archbishop pointed out *four several Editions* of the Articles all containing the disputed Clause, and all printed before 1628, (one Edition being as early as 1563): he produced an attested Copy of this Clause from the original MS. of the Articles; and maintained that the Clause said to be forged was to be found both in the original Records of the Convocation of 1562; and also in the Articles subscribed by the lower House of Convocation in 1571. As it regards the truth of the Archbishop's assertion respecting the Editions of the Articles printed before 1628, any person who will take the trouble may inform himself; and although the MSS. referred to perished in the Fire of London, and we are now, consequently, unable to verify Laud's appeal to them, yet it is an historical fact, that, at the time, these MSS. were open to the inspection of his accusers; were shortly afterwards in the possession of his enemies, and yet none ever ventured to impugn the validity of his defence.

3. Whilst Lord Kames asserts truly, that "In the Act xiiiith of Elizabeth, an. 1571, confirming the 39 Articles, these Articles are not engrossed, but referred to in a printed Book, &c." he yet leaves his readers to suppose that the Book referred to was printed in 1562; whereas, (independently of its being next to certain that no Edition of

the Articles was printed earlier than 1563,) every body at all conversant with the subject is aware that the Edition referred to by the Act must have been that of 1571.

4. So ill-informed, indeed, does Lord Kames appear to have been respecting the History of the 39 Articles, that one cannot help suspecting him of a design to draw largely on the credulity of his readers when he penned the Note which it has been my object to examine. Any person who considers for a moment, must conclude that it is a thing which beggars probability to suppose that a reputed Forgery such as that which Lord Kames describes to have occurred, could have escaped detection until 1724. Without any certain knowledge of the fact, it might *à priori* be assumed that it was morally impossible for an Apocryphal Article to have eluded the notice of the Disputants of the 17th Century;—of men who brought to the discussion of the subject of Church Authority much more learning (though perhaps, not much more bitterness) than has unhappily sometimes marked that discussion in more recent times.

One of your Readers.

Nov. 19. 1832.

We have not hesitated to give insertion to the above communication. And upon one point, we agree with our Correspondent; that it was impossible for an apocryphal article to have eluded the notice of the Disputants of the 17th century. Lord Kames was certainly mistaken in supposing that the forgery had passed unnoticed, till Anthony Collins revived the controversy. His "Detection of the Fraud of inserting and continuing that clause, 'The Church hath power,'" &c. appeared in 1710; and went through three editions in the same year. The facts do not, however, rest upon his authority. Archdeacon Blackburne, in his Confessional, has a long note which would seem to justify Collins's representation, that the Latin clause was a forgery. A passage which is cited from Hales's Letter to Laud, the Archdeacon represents as 'equal to a thousand witnesses, that the first clause of the twentieth article, as it now stands in our present editions, was not held, by the most leanned and judicious divines of those days, to be of the least authority whether it was found in Latin or English copies.' (*Confessional*, pp. 367—372. 1770.) In 1633, the authenticity of the clause was publicly debated in the Divinity Schools at Oxford, upon occasion of Peter Heylin's disputing for his Doctor's degree. Prideaux, the Professor, read the Latin article out of the *Corpus Confessionum*, published at Geneva, 1612, *without* the clause. Heylin produced an *English* edition *with* the disputed clause, but was unable to verify it by any Latin copy; and a Latin edition of the articles printed at Oxford in 1636, three years after, does not contain the clause.

After all, Laud's own 'Speech' supplies us with strong reason for doubting its authenticity. First, he affirms, that 'the Articles of Edward VI. and those made under Queen Elizabeth, differ very

much.' And those of Edward VI. not being binding, 'whether the clause be in them or out of them, it is not much material.' He then asserts, that he had a copy of the articles in English of the year 1612; and of the year 1605, and of the year 1593, and in Latin, of the year 1563, which was one of the first printed copies: and 'in all these, the affirmative clause for the Church's power is in.' But, in the year 1571,—the very year in which the articles were first confirmed by Act of Parliament (13 Eliz. c. 12,) Laud admits, that the articles were printed both in Latin and English, *without the clause*, which 'certainly could not be done,' he says, 'but by the malicious cunning of that opposite faction.' And he openly charged upon the Puritans, 'the foul corruption of falsifying the Articles.' We do not, however, find that Laud produced one of the early copies which he said he possessed. And his 'altered copy' was transcribed by his own officer, from records in his own office, not then accessible to his Enemies. That 'none ever ventured to impugn the validity of his defence,' is an unsupported assertion. It was not by evidence, but by authority, that the controversy was cut short. That the Puritans should have falsified the articles, is at least as incredible as that Laud should have interpolated them. At all events, our Correspondent should have shewn, that the Christian Remembrancer (one of Mr. Hanbury's authorities) was mistaken in affirming that the Clause never was composed by, or exhibited 'in manuscript to a convocation.' Who then could have authority to interpolate it in the article?

ART. VIII. LITERARY INTELLIGENCE.

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In the press, The Epistle to the Hebrews, a new Translation, in Sections, with Marginal References and Notes, and an Introductory Syllabus. Intended to facilitate the devout and profitable perusal of the Epistle, by elucidating its scope and argument. Fcap. 8vo.

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the Articles was printed earlier than 1563,) every body at all conversant with the subject is aware that the Edition referred to by the Act must have been that of 1571.

4. So ill-informed, indeed, does Lord Kames appear to have been respecting the History of the 39 Articles, that one cannot help suspecting him of a design to draw largely on the credulity of his readers when he penned the Note which it has been my object to examine. Any person who considers for a moment, must conclude that it is a thing which beggars probability to suppose that a reputed Forgery such as that which Lord Kames describes to have occurred, could have escaped detection until 1724. Without any certain knowledge of the fact, it might *à priori* be assumed that it was morally impossible for an Apocryphal Article to have eluded the notice of the Disputants of the 17th Century;—of men who brought to the discussion of the subject of Church Authority much more learning (though perhaps, not much more bitterness) than has unhappily sometimes marked that discussion in more recent times.

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The principal Memoirs, in Vol. 17 of Annual Biography and Obituary, will be those of Sir Richard Hussey Bickerton, Rev. Geo. Crabbe, Sir W. Grant, Bishop Huntingford, Lord Henry Paulet, Henry Liverseege, Esq., Dr. A. Clarke, Sir William Bolton, Muzio Clementi, Sir J. Mackintosh, Joseph S. Munden, Esq., Admiral Peere Williams Freeman, Dr. Walsh, Sir Alexander Cochrane, Charles Butler, Esq., Sir Walter Scott, Bishop Turner, Miss Anna Maria Porter, Earl of Donoughmore, Sir Albert Pell, Daniel Sykes, Esq., Sir Israel Pellew, Jeremy Bentham, Esq., John Syme, Esq., Lord Tenterden, Sir John Leslie, &c.

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America and the Americans. By a Citizen of the World. 1 Vol. 8vo.

ART. IX. WORKS RECENTLY PUBLISHED.

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THEOLOGY.

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Sacred Trust, a Charge delivered at the Ordination of the Rev. Thomas Atkinson, over the Church assembling at Hounslow, Middlesex, on the 2d of October, 1832. By Andrew Reed. Published by request. 8vo.

Scriptural Researches. By the Right Honourable Sir George Henry Rose. 12mo. 7s. 6d. boards.